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POETRY.

For the Churchman.

THE DESCENT OF THE SACRIFICE.

BY YELVERTON READ.

Who for us men, and for our salvation, came down from heaven.—*Nicene Creed.*

Peerless among the noble multitude
In courts divine—the Son of Deity,
Behold, descending! On Him, the Prince of Peace—
And Sacrifice to God for man, attend
Three angels ministrant—officers of Heaven:
The chosen partners of His pilgrimage,
And meet to hold high commune with the Lord!
In front, appeared—with coronet enwreathed
With olive—He, the bright-eyed Harbinger—
Peace! wide proclaiming the approach of God.
Far as his clarion rang, the stars among,
A thousand echoes answered, PEACE ON EARTH!
GOOD WILL TO MEN!

First of the three, and nearest by His side,
Was *Love*, with tearful but enamored eye;
And scattering fragrance round her gracious steps,
The rose and myrtle mingled on her brow:
While all divested of herself—she mused
Of an unhallowed world! In her right hand,
With artless witchery, she bore on high
The promises of Hope: and Pallas like,
Upheld the egis of salvation—whose broad disk
Bore the inscription, Faith: in witness of
Her firm and fearless mien—and TRUTH undying!

Attired in white, with countenance benign,
Sweet *Reconciliation* next was seen—
The fairest maid of Heaven!—whose smile was balm
To heal the wounds of sin, and palliate
The ire of outraged Mercy—softening
The offender and offended into one!
And as she filled the insufficient scale
Of Justice with the PRICE that Love had paid—
Her tongue woke melody unheard before;
And chords untouched upon Cecilia's harp.

Conspicuous from the Cross he bore aloft
Triumphant, (while its radiance streamed
Far through the empirean: and wild shouts
Of joy rose at the glorious spectacle,)
The angel of *Atonement*, cypress-wreathed,
With thoughtful pace and purpose high, appeared
In blood-red vesture! And his mood bespoke
Sad care and deep responsibility.
The insignia of mock royalty he bore,
And Death was written on his marble brow,
And Agony upon his bloodless lip.
Upon his standard was the Curse inscribed,
And angels bowed their knees at Man's DISDAIN!

COMMUNICATIONS.

To the Editor of the Churchman.

Rev. and Dear Sir,

Very recently, and with seeming sincerity, have most pressing overtures to desert the Holy Catholic Church been publicly made to her members, especially to them in holy orders, by Dissenters, *papistic and puritanic.* Both classes of errorists must have previously concluded to their own perfect satisfaction, that, after all, their respective religious notions are not so very irreconcilable to the Church's Creed as they formerly were wont to think, or they could scarcely cherish any serious expectation of union between Churchmen and either party. While we fervently wish them more correct views of Catholicity, we cannot but hail as a happy prognostic, this their yearning after UNION. It is confessedly hard for those who have "gone out," to retrace their steps and honestly own their guilt, freely admitting that without a cause they have "erred and strayed from the way." Flesh and blood naturally desire to shun the salutary shame of open, ingenuous confession; therefore are BOTH parties simultaneously saying to Churchmen, "We agree with you in many things,—do, let us be one again; come over to us."—(See "*The Catholic Herald*," and "*The Presbyterian*.") But they call IN VAIN. Nor should they be suffered to deceive themselves. "The mountain cannot go to Mahomet." It regards not the voice of the false prophet. He must come to it. Our Zion can only reply: "Return, ye backsliding children, *seek ye out the* OLD *paths, and walk therein.* Since ye so presume on a supposed easy assimilation between the faith of my sons and your own tenets as to court a union, ye will convict yourselves of stubbornness inexcusable, should ye refuse to be 'graffed in again.' The Tree cannot grow upon the graft; the graft must be set into IT. It beareth not the root, but the root beareth it."

While Churchmen give full credit to Christian sects for holding *some* Catholic doctrines, they wish them to accept and hold ALL; for, in so doing, they will become "sound in the faith"—in "the truth as it is in Jesus." Invitations to *schism* would then be NO MORE, for *that* SIN would no longer exist. As *true* CATHOLICS, professing "the truth, the whole truth, and nothing but the truth;" and as *true* PROTESTANTS, firmly protesting against ALL and EVERY error of pseudo-Catholicism and pseudo-Protestantism, it is utterly impossible that Churchmen can coalesce with either the popishly or the puritanically minded. "How can two walk together except they be agreed?"

In apology for declining their respective invitations, I shall not make mention of the *general mass* of conflicting errors, anticatholic dogmas, and unprotestant tenets received in the Dissenting World; but will, with your kind permission, select a few POINTS OF PARALLELISM AND CURIOUS COINCIDENCE BETWEEN THE POPISH AND PURITANIC PARTIES, sufficient to show of themselves, that Churchmen, as true Gospel-Christians, in other words, as protesting Catholics, cannot hold communion with any persons—no, not with angels from heaven—maintaining doctrines REPUGNANT to *Gospel* truth; in other words, to *Catholic* verity. As long as dissenters hold more *errors in common with each other*, than they hold truths in common with the One Holy and Apostolic Church of God, they vainly volunteer advances. The children of the Church will not "listen to the charmers, charm they never so wisely."

Churchmen cannot entertain the thought of communing with either *the one* or *the other* sort of Dissenter, for the following reasons, among MANY others:

1. Both are alike *unchangeable* in their nature touching their worst and most revolting peculiarities; such as their common doctrines of exclusive salvation—no obligation of allegiance to an unconverted or heretical prince—the end sanctifying the means, and justifying all irregularities in propagating their faith—the allowableness, in certain cases, of mental reservation, ministerial intention, &c., &c.

2. Both adopt the maxims of *carnal expediency*, in religion and politics; and herein conform to the corrupt practices of an infidel world and of an uncatholic age.

3. Both set aside the Divine Constitution of the Church of Christ. *The One* reduces it to a spiritual TYRANNY, absolute and arbitrary, under their "Sovereign Lord God the Pope," whose Episcopate at best is, *since* the Council of Trent, plainly schismatical. *The other* reduces it to a spiritual ANARCHY, wherein "whosoever will" are made, or rather make themselves priests of the high places of their several human societies, improperly called Churches.

4. Both oppose and condemn the godly claims and unalienable rights of the Christian Priesthood; although "it is evident to all men, diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons." The *Popish* dissenters virtually trample on Episcopacy by suffering the Pope of Rome to lord it over his EQUALS, the Bishops; and to establish, from time to time, various orders of "Religious," titled "Regulars," who, scattered at *his* will through the dioceses of bishops in communion with him, are responsible to *him.* By these and other such means, the legitimate influence of the bishops is controlled, if not extinguished altogether: for even their seculars, or parochial clergy, are subject to the perpetual interference of the Popish independent clergy. Moreover, in England, Popish bishops style themselves "*Vicars* of the *Apostolic See.*" It is a notion with Romanists, that *all Episcopal* jurisdiction resides in the Pope of Rome; and that bishops are *merely his delegates.* (See Vargas, Bellarmine, &c.) Milner asserts that the Romish prelates *receive authority* from the successor of St. Peter. *All* Romish bishops style themselves, "By the grace of *the Apostolic See*;—not, "by the grace OF God." (See Palmer.) The *Puritanic* dissenters deny outright the *Divine Constitution* of the threefold ministry; *some*, by rejecting the distinctive existence of its FIRST order, without which there can be no Church, "NULLA ECCLESIA SINE EPISCOPO;" and *others*, by denying ALL holy orders.

5. Both regard the maintainers of sound Christianity as a mere sect; and, when they lose temper with Churchmen, addict themselves to ill names, such as "Synagogue of Satan," "altar kneelers," "surpliced candle-snuffers," &c., &c.; and call Catholicity *Oxfordism, Puseyism*, &c.

The following designations are used by the popish dissenters:

"The *stiff-necked* generation that now dwells on the banks of the Isis—*wily and crafty*, though unskilful guides—strange confraternity—Oxford Convention—by far our most dangerous as well as our *most artful foes—accomplices* in the Oxford *hubbub*—the *very worst of enemies*—iron-fisted combatants—slanderers—suborners of calumny."

6. Both, acting on the damnable maxim that "the end sanctifies the means," endeavor to enlist the passions of their proselytes—take every advantage of national feeling and prejudice, and unscrupulously hoodwink the multitude, easily cajoled by such extraneous influences. Witness the *Papists*, endeavoring to persuade the people of Great Britain and Ireland that the dark dogmas of *modern Romanism* are IDENTICAL with the *first faith* of their forefathers, when they cannot be ignorant of the fact that the Catholic Church, with her pure and primitive faith, and in the full integrity of her ecclesiastical independence, flourished there for centuries before Romanism, with its usurping yoke, debasing superstitions, and idolatrous novelties, existed. Witness also among the *puritanic* body, the present Presbyterian teachers in Scotland, endeavoring to foist upon that country their mob-made and law-established Genevese importation as the *veritable Kirk of auld Scotland!*—when they cannot but know, if they take the trouble to investigate a little, (but "where ignorance is bliss, 'tis folly to be wise,") that the pure Catholic faith was planted in North Britain by Columba and other Irish missionaries about A THOUSAND YEARS before the mushroom of Presbyterianism, and other kindred fungi of fanaticism, saw the sun!—Here, then, in sister islands, we have the supposed *extremes of dissent* at once similarly armed and similarly occupied to compass the overthrow of ancient national Churches, to remove the landmarks of Catholicity, and to obliterate "the faith once delivered to the saints."

7. Both, acting on the *same* jesuitical maxim, employ animal excitements and avail themselves of nervous weakness and ignorant credulity, in making perversions to their respective systems of error. Having thus "caught them with guile," they retain them by the same "cunning craftiness." *The one*, by the fascination of meretricious display and seductive show, by imposing processions and gorgeous idolatries, by the mysteries of the confessional and of the wafer god, by the besotting blandishments of Popish paraphernalia, superstitions, "miracles, and lying wonders;" *the other*, by an exciting variety of camp meetings and class meetings, of prayer meetings and protracted meetings, by tempestuous revivals and fanatical appeals to the passions, by got-up groanings and concerted swoonings, by interesting public confessions called "telling experience," and by such supernatural warnings, dreams, visions, and exaggerated spiritual statements, as may fairly be classed with the "lying wonders" of the *Popish* dissenter.

8. Both profess much respect for Scripture, for the Apostolic Age, and for the Primitive Church; and are apt to refer to these in vindication of their principles; yet, when convicted of error by the plain testimony of these ancient and worthy referees, either pervert the simple sense, or refuse the decision. Thus *the Papists* quote Scripture, cite fathers, and follow NEITHER; while the *pseudo Protestants* run to the Reformers, refer to the Bible, and reject the right interpretation because it opposes the principles of their plan, or of their platform.

9. Both refuse the decisions of the four great General Councils. *The one* adding the Tridentine Creed to the Catholic; *the other* rejecting the Catholic Creeds as mere forms.

10. Both, asserting complete ecclesiastical independence, have, according to opportunity and expediency, refused to yield allegiance to the powers that be, (which powers, according to Catholic truth—the Bible—"are ordained of God,") have also, upon occasion, assumed the temporal sword under the mask of spiritual right, and would willingly, from the very nature of their principles, pursue the same uncatholic course, should opportunity offer. Thus has the *Popish power* made and unmade kings, deposed princes from their rightful thrones—absolved subjects from their sworn allegiance, and exacted taxes from impoverished countries. The *same* principles were acted upon by the *Presbyterians and Independents* in the days of the first Charles, as also by the *Fifth Monarchy Men* during the Usurpation, who, attempting to set up their spiritual kingdom, claimed the temporal sword as stiffly as the most tyrannical pope that ever *dis* graced the Apostolic See.

11. Both have plotted against the lives and imbrued their hands in the blood of sovereigns and subjects. Witness Popery in 1588–90, when Pope Sixtus the Fifth blessed the Spanish Armada prepared to invade England—*Christened* it "the Invincible Navy"—fulminated a fresh bull of excommunication against Elizabeth—deposed her—absolved her subjects from their allegiance, and published a crusade against her, in which he bestowed plenary indulgences out of the treasury of the Popish Church (besides a million of gold to be distributed, the one half in hand, when either England or some famous haven therein should be won,) upon the invaders of Catholic England! Witness also that notoriously *Popish* plot in the following reign, the gunpowder conspiracy. The actors in this "most traitorous and bloody-intended massacre by gunpowder" of "King James the First and the Three Estates of England," actually sealed with an oath on the sacrament their hellish vow of secresy; they confessed, received absolution, and took the sacrament from the hands of the Jesuit, Gerrard! This diabolical plot was properly designated by Sir Edward Coke, "The Jesuits' Treason," as *belonging* to them both "ex congruo et condigno; THEY were the proprietors, plotters, and promoters of it. On the other hand, witness *Puritanic* TRAITORS, levying war upon their rightful sovereign; rebels, solemnly leagued and covenanted together, remorselessly slaughtering their loyal fellow subjects, and murdering their prince, the martyr, Charles. "*The Presbyterians* BINDING THE VICTIM, *the Independents* IMMOLATING IT."

12. Both have butchered bishops of the Catholic Church. The blood of the martyrs—Cranmer, Ridley, Latimer, and Hooper—testify against an ever-persecuting *Popery;* that of Archbishop Sharp, against an ever-intolerant *Presbyterianism;* and that of Archbishop Laud, against the ever-truculent *Independents.* The modern historian of Puritanism, Mr. Brooke, asks the English Independents, "With what feelings will you receive the precious inheritance? Will you lightly esteem what they (their predecessors) so highly valued? Will you *stand aloof from the cause* which they watched with jealous vigilance, and *defended with invincible courage? If the blood of these men run in your veins*, if the principles of these men exist in your souls, you will not." He prays that they "may learn their wisdom and *imbibe their spirit;* may take them as patterns and imitate them as examples."

13. Both are intolerant, persecuting, cruel. Witness *Popery*, in the bloody reign of England's Mary; witness the various Irish rebellions abetted by Rome, and the many late assassinations of our Catholic clergy in that pope-ridden country; as also the terrors of the Inquisition, besides the never-to-be-forgotten massacre of St. Bartholomew in 1572. "When the pope first heard of this bloody stir, he with his cardinals made such joy at Rome, with their processions, firing of guns, singing of Te Deum, that in honor of that festival act, a jubilee was commanded by the pope, with great indulgences and much solemnity!" (Fox, book 12.) Witness, on the *other* hand, the intolerant enactment passed, and the cruel severities practised against the poor and persecuted Protestant Episcopal Church of Scotland; when they were not even suffered to meet together for public worship. (See Stephens, Spottiswood, Russel.) The same *intolerant* spirit would even now, in an age of universal toleration, prevent that Church from shaking herself from the dust of temporal degradation; and is at work to prevent her from founding a University for her children! Witness also the celebrated "Blue Laws of Connecticut," made by men who were the loudest clamorers for spiritual liberty. One of the Vice-Presidents of the Pennsylvania Historical Society, speaking of the early Puritans of New England, says, "that they * * * *should pursue to* BANISHMENT AND DEATH *almost every species of non-conformity*, displays to us recesses in the human mind which point to a dark and unexplored labyrinth in its devious and impenetrable depths!"

14. Both act on that monstrous maxim of mendacity—"faith not to be kept with heretics." In 1598, a *Popish* prince, Henry the Fourth of France, granted for himself, and all his successors, an Edict in favor of the French Protestants, *the famous Edict of* Nantes. This edict was, after the most mature deliberation, ratified and rendered sacred by the *reciprocal oath of the whole kingdom.* The observation of it was a part of the fundamental law of the kingdom; a condition inseparable from the succession; inviolable and irrevocable in its nature, a perpetual treaty between the French Romanists and Protestants. In 1685, Henry's grandson, Lewis the Fourteenth, revoked the Edict of Nantes which he had previously confirmed, and opened the floodgates of persecution to overwhelm those Protestant subjects to whom he owed, according to his own words, most signal obligations! In our day, we have seen *Popish* members of the British Parliament, when taking their seats, take the following oath:

"I do swear that I will defend to the utmost of my power, the *settlement of property* within the realm, *as established* by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to *subvert the present Church Establishment*, as settled by law within the realm; and I do solemnly swear that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the *Protestant religion* or *Protestant government* in *the* United *Kingdom;* and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever. So help me God."

Yet these *same* men, whenever any measures calculated to *injure* the Protestant Church, (measures allowed by a semi-infidel and demi-popish ministry to be "HEAVY *blows to the established religion*,") were introduced into the house, NEVER ONCE LOST THE OPPORTUNITY of *disturbing and weakening*, as far as in them lay, *the Church Establishment and Protestant religion.* Nor do many of them conceal their expectation of, and favor toward, a dismemberment of the Empire itself, (by a *repeal of the Union*,) which they swore to defend to the utmost of their power. On the other hand, the page of history presents revolting records of the same principle operating in the Puritanic body. The Scotch Presbyterians, solemnly sworn to extirpate *prelacy, heresy, &c.*, made to their distressed sovereign, Charles the First, many professions and promises of PROTECTION. That ingenuous prince, reposing implicit confidence in their supposed sincerity, accepted their overtures of protection, and sought the proffered refuge. The faithless traitors kept him, a royal prisoner, a *pledge* for two million pounds, arrears due them by the English rebels as wages for their previous iniquitous warfare! Though their own Parliament once voted that the *king should be protected*, they *kept no faith* with their Episcopal, and therefore *heretical* prince. They infamously bargained him back to the English Puritans for a comparatively trifling sum partly paid down, and they must therefore, to the end of time, bear the burning brand of aggravated treachery, the bitter badge of broken faith and cursed covetousness, stamped upon the history of their developed principles. The same principle, of faith not to be kept with heretics, is to be found, *even now*, in private life, carried out among pseudo-Protestant dissenters. Within three months, a young lady, betrothed to a gentleman, who left the dissenters and united himself to the Church of England, was solemnly assured by her spiritual adviser, that she was *consequently* at LIBERTY TO BREAK HER ENGAGEMENT TO HIM!

15. Both, virtually holding the doctrine that all Scripture is of private interpretation, do practically adopt an *unlimited right of private judgment*, and thus reject the Catholic faith. *The one* allows the right of exercising unlimited private judgment to the POPE, whose decisions, however contradictory to God's word, are substituted for those of the Church; *the other* makes *every* man *his own* POPE in this matter, and therefore there are MULTITUDES of conflicting confessions of faith; and innumerable creeds contradictory to the word of God and to the form of sound words.

16. Both treat with disrespect the Lord's table, or altar. Among the Romish dissenters, when one "is chosen pope, he is clothed with the pontifical robes, and crowned, and *placed* UPON *the altar*." (Newton on Proph.) At other times, when the pope receives the sacrament, he familiarly *sits* at the Lord's table. Among *other* dissenters I have known of a small STILL not only being exhibited, but *actually set to work upon a communion table!* which table, by the way, was styled in print about the same time, the "*altar.*" It is notorious that Presbyterians and some others *sit* to their sacrament. "The posture of *sitting* at the communion," says Wheatly, "was *first* adopted by the Arians; who, stubbornly *denying the divinity of our Saviour*, thought it no robbery to be equal with Him at His table." A writer in the New York Express nicknames Protestant Episcopalians "altar-kneelers."

17. Both slight the Lord's prayer. The *Papists*, in running through the Rosary, address the Virgin Mary *nine* times for *once* they address God—*nine* hail-Mary's for *one* paternoster, or Lord's Prayer. Among other dissenters this DIVINELY enjoined and DIVINE Prayer is seldom used by any, while some make scruple of using it at all! At most they treat it with *less* deference than do the Papists; for assuredly they do NOT use even *once* for every *nine* times they offer up the "raw material" of their uninspired and undigested effusions.

18. Both hold uncatholic grounds on the subject of the sacrament of baptism, not only acknowledging the validity, but also affirming the propriety, in certain cases, of *lay and schismatical* baptism. Further, BOTH render ALL baptisms *hypothetical*, by maintaining the doctrine of ministerial *Intention.*

19. Both falsify and impair the sacrament of the Lord's Supper. *The one*, by asserting an actually carnal presence therein of the identical body born of the Virgin Mary, and afterwards offered once for all upon the cross; *the other*, by denying the real spiritual PRESENCE, and converting it into a merely figurative memorial. *The one*, by denying the cup to the laity, (see 6th Ses. Council of Trent;) *the other*, when influenced by the teetotal mania, by calling the cup of consecration, "*the cup of devils.*" *The one*, prefers wafers to bread; *the other*, some sort of mixture to wine. It was stated, in the New York Enquirer of December last, that EIGHT HUNDRED *churches* in that state had abolished the sacramental use of wine, and substituted a mixture consisting of three parts water to one of the unfermented juice of the grapes. (Quære, Raisins?)

20. Both deny the efficacy of the DIVINELY *appointed means of grace*, as *sufficient* preservatives against sin, by superadding their own contrivances—human institutions which enforce by unauthorized vows a total abstinence from certain gifts of Providence. *Romanism* instituted a *pledged* monasticism, imposed celibacy on its clergy, and is now imposing "Teetotalism," (*only now* discovered by the *infallible* Church to be the infallible remedy for drunkenness.) *Puritanism* was certainly beforehand with Romanism in adopting the last device. But Catholics, desirous of being "temperate in all things," seek the grace of God to impart this "fruit of the Spirit," and leave this infidel conceit to the Turk, and to such sectaries as have followed the law of the false prophet. As we said before, "the mountain will not go to Mahomet."

Other *apt illustrations* of the saying, "EXTREMES MEET," may readily occur to the mind of your readers; but the above score of pseudo-Catholic and pseudo-Protestant parallelographs, touching dissenting principles and practices, are amply sufficient for my present purpose, which is simply this—to show that they who desire to make straight paths for their feet, must keep the OLD way, the path of rectitude, Catholic verity and apostolic order, without regarding the *symbolising* systems of error—*Popery and Puritanism.*

Let us pray that the eyes of errorists may at last be opened to the truth that their anticatholic doctrines must be WHOLLY REJECTED—and may the Father of lights hasten the happy time when they, who suffer themselves to run in the crooked lines of error, shall cordially converge to that *one perfect right-line*, His TRUTH; of which "THE CHURCH" is "THE PILLAR AND GROUND!"

With every apology for so very long a letter,
I remain, Rev. and dear Sir,
Yours very faithfully,
July, 1842. Osoriensis.

For the Churchman.

Reverend and Dear Sir:

I had the very great pleasure of listening to an address from our excellent bishop, on his last visitation through the diocese, which is worth the perusal of all who value sound doctrine. I should like to see it published in the form of a tract, for the benefit of such especially as have erroneously separated the spirit and the practical character of our holy religion from those positive institutions of the Church, which our Lord and his apostles deemed to be best for the preservation of the faith, and for the promotion of holiness in the heart and life. It is an address to candidates for confirmation, and is mainly occupied in guarding them against some of the wrong tendencies of the age, as exhibited in many imperfect developments of Christian character, so common among us. I have made a copy of the same for my own edification, parts of which I should be pleased to see multiplied in the columns of your valuable paper. I have no doubt, dear sir, you will rejoice to have this testimony to divine truth from one so distinguished for good learning and exemplary piety, as the writer of the accompanying sentiments.

Georgia, St. Peter's Day, 1842.

"The Christian character, as set forth in the Scriptures, is one, not so much of striking features, as of beautiful harmony; not so much of characteristics that obtrude vulgarly upon the public eye, as of excellence that grows more excellent the more you gaze upon it; that exhibits new beauty the nearer you yourself approach in spirit to it. It is not made up of brilliant lights and deep shades, but its brightness is ever pure and steadfast, while its shadow is just the solemn hue which deep earnestness and holy enthusiasm will ever cast over a religious spirit. It is like everything else about us that is perfect; it is harmony in the whole, and in that aspect it has its highest beauty, but it is also perfectness in the detail, and it is that which wakes our admiration for the spiritual workman, who has neglected no part of the human system in his sanctifying processes. A character which shall not display this rich harmony, may partake largely of the character of Christ, and yet shall not be the Christian character; shall not be a full reflection of the image which it is the desire of Christ to work, through the Holy Ghost, upon his children. And our aim should be, to grow, day by day, into that image from grace to grace and from glory to glory.

"In every age there are tendencies which stamp themselves upon every department of society, and which mingle more or less injuriously with the Christian character. These tendencies have ever to be watched and moderated, or else Christianity, instead of being the same yesterday, to-day, and forever, becomes the plaything of a popular caprice, or the embodiment of a spirit alien from its purposes and its glory. These influences must affect us. We cannot get without their circle, and unless we are strong enough, through the strength which is in Christ Jesus, to mould them to the designs of our Redeemer, they will mould us into the current spirit of the world, and through us the Church of the living God. It is not only for ourselves that we struggle, but it is for Christ's Church, and this should nerve our hearts and strengthen our hands for the warfare which we are doomed to carry on until our lives end. It is not only we that shall suffer, if we are indolent and faithless, but we may be cursed, through the decrees of God, in being the instruments of entailing ages of widowhood and desolation upon the glorious sanctuary of the Lord of Hosts.

"In building up your Christian characters, there are several tendencies of the age which it will be necessary for you to guard against in order that you may arrive at that perfection which becomes the disciple of the holy Jesus, especially as there will most assuredly be a violent reaction in respect to them in the hearts and minds of men. When this reaction takes place, as it is already taking place in some quarters, it may carry you off into a contrary extreme, as injurious to harmony of character, and the true interests of Christianity, as the one from which it relieves you. The only sure Christian character is that which is built upon the immutable principles of truth; a mere party character can have no stability, because the same excitement which created it, may in like manner sweep it away.

"The rapid progression of improvement has given to the world a spirit of rationalism which must be resisted by every one who would form for himself a perfect Christian character. And by the spirit of rationalism I do not mean the mere naked infidelity which sometimes is current under that name, but that whole state of feeling which leads man to an undue reliance upon the faculty of reason, which runs him into the error of supposing that the way which seemeth right unto himself must needs be the right way. And this spirit displays itself in a contempt for things established and reverenced for ages, in a rejection of forms and usages revealed by God, and sanctioned from the beginning, in a reliance upon sense and sight which nowhere have any warrant in the holy Scriptures. 'Without faith it is impossible to please God,' and the use of reason in connexion with faith is merely to determine its legitimate limits, not to cavil at its heaven-descended mysteries. Reason must decide the simple matter, 'Is such a thing revealed?' and then faith must rest upon it as surely as if it heard a voice from heaven dictating it to itself in person. And in making this decision, reason must put on that modesty which becomes so imperfect a faculty, and bow herself in humility to all the light which a higher reason, or a deeper knowledge, or a holier experience, or an united testimony, may afford. By you especially must the witness of the Church be held in high esteem, concentrating, as it does, the wisdom and the piety of ages.

"Almost all the blessings which we receive from the Church as an institution, and it is the channel through which God gives us all our blessings, are dependent upon faith. The forms are visible, the effect is invisible. The outward signs are made and witnessed, but the inward grace can only be felt in the soul of the recipient. A few words uttered over the font of baptism—a few drops sprinkled upon the head of childhood, a few prayers offered to the mercy seat—and if faith be there, a work has been begun which shall never have its termination until that infant shall be seated in the glorious garments of redemption, among the trophies of the exalted Jesus. A prayer of consecration, a holy invocation, a mystical touch of the bread and wine—and if *faith* be there, spiritual strength has been infused into the partaker of those elements, that shall give him power to battle unto victory against the world, the flesh, and the devil! A vow of self-dedication, promises of order and holiness and fidelity, a laying on of hands—and if faith be there, the candidate rises a minister of the glorious Gospel of the grace of God, having authority to minister in the Church of God, to bind and loose, to save and to destroy. But if faith be not there, what is it all but ceremony and useless form? Can the eye of reason see in it anything that shall connect the end with the means? perceive any but a revealed relation between the sign and the thing signified? It cannot. To the Christian alone, to the heart that has been touched with the Holy Ghost, are opened the unspeakable wonders of the spiritual world, the deep, solemn, abiding realities, which the great Head of the Church has worked into the regenerated nature through the ordinances of religion and the vivifying influences of heavenly grace.

"In forming your Christian characters, you must cultivate this principle of faith. Although the world about you sees not the relation which the sign bears to the thing signified, you profess to see it and to feel it, and never should you be ashamed to confess and to glory in it! If God had placed religion altogether in the heart, as he has placed very much of it, it must have laid much more than it does between a man's conscience and his Maker; but in so far as he has invested it with outward institutions, and determined that it shall operate through external symbols which he has promised to bless and render fruitful, we must act faith through those institutions and upon those symbols, and receive his grace through the channels of his appointment. The question for reason is this, and the only question, 'Is this the institution of God?' 'Is this his ordinance?' That determined, faith must be satisfied, and show constantly it is satisfied through a most grateful and spiritual experience, that the promises of God will be fulfilled, and the grace, which he has determined, will flow down in rich abundance. If this faith be not cultivated, leanness will come over the whole religious character, because the channels of grace are despised, and the mind will pass from one degree of faithlessness to another, until it ceases to perceive any connection between spiritual means and ends, and so ever fades away into a cold skepticism, and the noblest doctrines of religion, the atonement and justification, are involved in the wreck of our sanctification.

"Nor is there any danger of your being led too far away by this cultivation of faith, so that you shall become credulous and superstitious, if you will only remember that the Bible itself sets the limits to faith, and that your Church has carefully guarded those limits from encroachment on either hand. At one time her members have been too rational; at another time too superstitious; but she herself, in her embodied beauty and holiness, hath ever held the two-edged sword of the Scripture, guarding the avenues to the tree of life. Wherever danger has assailed, on that side has she ever presented the shield of faith, and received unharmed the fiery darts of the wicked. 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith.' This is the rule of her wisdom, and ye need not be too superstitious, unless you go beyond the words of Scripture, or the formularies of the Church. Try everything that is submitted to you as Christians by the rule of Scripture, everything that is offered you as Episcopalians by the Prayer Book, and I can assure you that your faith will never run into credulity, nor your holiness into voluntary humility and will-worship."

For the Churchman.

Mr. Editor,—The remarks upon the Papal Music of modern times, which I have extracted from an English print, and now hand to you, may not be without their utility if they should reappear in the columns of your paper. The *opinion* that the music of the *Romish* Church is far superior to that of any other, is one which needs refutation as much in New-York as in London. It seems to be the fashion of the times in both cities to laud the former as the very *ne plus ultra* of excellence; and such is the strange inconsistency sometimes manifested, I have known members of our Church, who absolutely *revolted* at the introduction into *our* services of any musical composition whatever in which they could not "*join*," to say that they occasionally frequented the Roman Catholic Churches for the purpose of hearing their exquisite music! To such persons the extract below ought to convey a sufficient rebuke; for certain it is that the mass-music spoken of, (and which is ordinarily used in these latitudes,) is as far removed from *congregational* or *devotional*, as Greeland from Cape Horn. E. H.

"*Music of the Popish Church.*—In times past we have been accustomed to hear the mass-music of the Roman Catholics lauded to the skies as surpassingly grand and beautiful, and that of the Established Church (which is in fact infinitely superior) as much depreciated. A taste for genuine music has reversed the opinion so long entertained by the lovers of the *pretty* compositions of Popery; of which the following remarks on Haydn's 'Imperial' Mass, performed last week at Exeter Hall, which we find in a popular print, is good evidence:—

'In addition to the Oratorio, (which certainly contains thought enough for a musician to feed upon for a single evening,) Haydn's Third Mass was performed. We shall not be suspected of any desire to underrate the talents of this great master when we say that his music for the Church never affords us unmixed pleasure. As the Chronicle rightly observed, "it is not *sacred* music." But more than this, his Masses (and the same may be said of all modern music for the Catholic Church) exhibit a total disregard of the connexion which ought to subsist between sound and sense. Whenever such a union exists, it is the result of accident or caprice. The solemn invocation with which the Mass opens—"LORD have mercy upon us! CHRIST have mercy upon us!" in the work before us is made the vehicle of a string of divisions warbled very prettily by Miss Birch. The Nicene Creed is preluded by a symphony somewhat resembling the "College Hornpipe;" and in the concluding prayer—"Agnus Dei, &c., dona nobis pacem"—the full power of the orchestra is reserved for the last word, and "peace" is supplicated by a burst of voices and instruments, the Mass winding up with the common hackneyed opera cadence *allegro e con strepito*. No authority will sanction such an outrage on decency and common sense; no musical excellence will atone for such a crime. We would preserve the music for its own sake, but in a form and place to which much of it is only suited. The materials for a beautiful Opera may be found in the Masses of Haydn, Mozart, and Cherubini."

For the Churchman

"THE CHURCH LENGTHENING HER CORDS."

Mr. Editor,—A friend informed me that the students of the General Theological Seminary had laid the foundation of a church in Thirty-sixth street, where they had lay reading every LORD'S Day. This information I received some time ago. I understand now, sir, that the congregation, and particularly the Sunday school, have increased so much, that the students (I mean those constituting the committee) have invited a clergyman to take the entire charge of this promising field of labor. He is now devoting himself, soul and body, to this infant church. Of course, sir, this was all done, by and with the consent of our respected and beloved bishop. Indeed, sir, as an Episcopalian, I encourage nothing that has not the unqualified approbation of my diocesan.

I mean no flattery to the reverend brother officiating in the chapel in thirty-sixth street, for flattery is the very dust of the serpent, but I do not see how I can help praising him for his works' sake. He is a faithful and laborious minister of the LORD JESUS. "Instant in season and out of season," he commends himself to the kind regard of the friends of Episcopacy. The population around this church are principally Romanists, whose prejudices are very strong, and who receive with great indifference the visits of a clergyman of our Church. This is a cross he has to take up day by day. But still he continues to "cast his bread upon the waters,"—(an unlikely place you think, sir, to cast bread,)—believing that "after many days he shall find it."

Now, Mr. Editor, I wish to extend, through the Churchman—(and I know you will not deny me the privilege)—an invitation to all the members of our Church to aid this interesting work. They can greatly encourage the wearied pastor by their personal presence, their prayers, and their contributions. Much depends upon the success of this undertaking. Should the apathy of our members paralyze the energies of this servant of GOD, and the sheep be scattered to wander in the mazes of sin and error, eternity alone will disclose the awful consequences. For the honor of the Seminary, sir, let us raise this monument of their zeal and industry. And, above all, for the sake of our adorable LORD, who laid down his life for the sheep, let us keep this little flock together. B. F. T.

For the Churchman.

DR. TYNG IN LONDON.

It was very bad taste, Mr. Editor, in Dr. Tyng, to make that sonorous clatter of words which he is reported to have done in Exeter Hall:—to speak of "*declining* sunsets," and of coming "from a land where we might as well forget the proud oaks that tower in our forests, the glorious capitol that we have erected *in the centre of our hills*,* or the principles of truth and liberty which we are endeavoring to disseminate throughout the world, as forget ('IN THE NAME OF THE PROPHET!!—*figs!*') the influence and power of Wesleyan Methodism, and the benefits we have received thereby." It was ridiculous to say, "GOD gave him the Bible before *man* gave him birth." It was childishly illogical to infer from the fact of there being land-marks in Canaan "that there were *no* fences there;" and, that if a reverence for authority in the estimation of upright Israelites gave to a mere land-*mark* the strength of a fence, consequently goats and asses and mules would always note the difference between a moorland common and their master's wheat-field. It was very ungentlemanlike, in England especially, and in a Wesleyan meeting, to speak of the English clergy as an "ecclesiastical police." It was an offence against his Church and his diocesan to call the Bible Society the "homestead of the followers of CHRIST," and to talk about rendering up an account of himself to *it*. But I fear that Dr. Tyng has made himself liable to the *suspicion* at least of saying worse things than these.

The Rev. S. H. Tyng is a *Doctor* in *Divinity*, and not without some conscious claims to that distinction, if one may judge from his self-confidence. Dr. T. neither speaks nor writes on doctrinal subjects like one who was diffident of the accuracy or extent of his attainments; it is therefore fair to *presume* that he knows the truth with respect to any point on which he makes public and positive assertions, especially when that point is one touching the character of his Church.

Again; Dr. Tyng is an editor of a religious journal; we might be allowed therefore to take it for granted that he is well acquainted with the current history of the Church.

Lastly; Dr. T., as an apology for making some remarks upon the history and character of his Church, announced himself the representative of one of that Church's boards, and spoke accordingly in the name of his constituents, or as I should rather say, as the mouthpiece of the Church at large.

With these things in view, let us examine some of the public statements which Dr. Tyng has made in the "World of London" respecting our Church and clergy.

"Within the last six years we supposed ourselves a perfectly united body. That any man should question the grand and fundamental principle of justification by the imputed righteousness of CHRIST alone, was never imagined in our borders."

What Dr. T. means by this theological phrase, all who have read the Recorder, or Bishop McIlvaine's Charge, or *looked at* that prelate's tome on Oxford Divinity, know well enough. He means the theory of justification as it *was* taught at Geneva, is taught at Princeton, and is explicitly laid down in the Westminster Confession. Now this "fundamental principle" is not in our Articles, as a comparison of them with the Westminster Confession will show—"*Reputamur*" (the word in the article) recti vel justi propter meritum Christi,"† means a very different thing from "Justitia Dom. Jesu Christi nobis *imputatur*." To be pardoned, or even *made* righteous for CHRIST'S sake, does not mean that our LORD'S infinite righteousness is ascribed (imputatur) to us. Furthermore, Bishop White, Dr. Tyng's own diocesan "within the last six years," has himself somewhere stated that the difference between our article and the Calvinistic theory was not *accidental*; because the latter was a prominent topic in the controversies of the 16th century, and identified by its adherents with the doctrine of justification by faith; notwithstanding which, it was not recognized by the Church of England, though found on almost every page of the writings of Calvinistic divines. Bishop White therefore did not hold to this "fundamental principle." His successor, Dr. T.'s present diocesan, does not hold to it; and Dr. T., one would think, knows this, unless he has forgotten the Recorder's war upon O's essays on "progressive justification." Again, a large, very large portion of our clergy have ever approved of Bishop Bull's "Harmonia," and his "Examen," as a sound exposition of the doctrine of justification by faith and by works; and yet those standard volumes explicitly repudiate the Calvinistic theory of imputation.

These plain facts, therefore, proclaim Dr. Tyng's statement, "that any man should question the grand fundamental principle of justification by the imputed righteousness of CHRIST alone, was never imagined in our borders," to be false. I do not judge *Dr. Tyng*—far be that from me: I am only criticising what has been published as his words; but with such consistency as to leave little room to doubt the accuracy of the report. Dr. Tyng may be ignorant of theology, though he is an S. T. D. He may be ignorant of the state of opinion in his own Church, though he was greeted as its representative. He may have made but a random talk in Exeter Hall, without knowing what was the meaning of his words—though he was applauded for his eloquence. These things are possibilities, and his apologists may imagine as many more; but still, however clearly the Dr. may escape, what is given as his statement is a notorious untruth.

Again, Dr. Tyng was bold enough to add—"that any man should lay down for one moment before the consideration of another that the Bible, the naked simple Bible, as the sword of the Spirit of the Living GOD, was not the guide of man, the only guide, the sufficient guide, the permanent guide, the everlasting guide, of sinful man, was never imagined in our borders"—that is, until within the same six years past. What Dr. T. means by the *naked simple* Bible, cannot be misunderstood. It is the interpretation which his own (and why not anybody's?) private judgment puts upon the text, without regard for the testimony which the Church has ever borne to its meaning. The interpretation which those who think with Dr. Tyng put upon those passages which speak of baptism as the means of the new birth, and that too in outright defiance of the Church's testimony given now as at all times, is an illustration in point.

But it is indisputable that many of our bishops and clergy have at all times maintained that the Church was a guide of sinful man; a "keeper and witness of Holy Writ," and "had power *to judge* in controversies"—all *jure divino*. And had not Dr. Tyng heard of those bigotted ones who have insisted upon the necessity of circulating the Church's "witness"—the Prayer Book—as a safe expositor co-extensively with the Bible? Many of our divines have always contended that the Church and the Scriptures, the teacher and the lessons, were appointed to go together; and that the lessons alone, without a teacher, were an *insufficient* "guide of sinful man;" the ground of the insufficiency, however, being in his wilful heart rather than in the Bible. Furthermore, it has been a common practice with our divines (or such of them as were able) to appeal to the Doctors of the Early Church as authorities in evidence of the truth of their expositions of Scripture. Bishop White, "within six years past" the diocesan of Dr. T., has largely done so in his writings. Did Bishop White, then, "imagine" no other guide to truth than a "naked simple" Bible?

These plain facts, therefore, proclaim this other assertion of Dr. Tyng to be at open variance with the truth. It is possible that a plea of ignorance may be made here also, though he be a dignified clergyman, and more than twenty years in orders.

I pass over Dr. Tyng's sneer at some of the bishops, and notice only his closing remark about the Rt. Rev. House: "Not an individual of that house has stood forth to defend those principles." Now without stopping to inquire whether or no some of those "thirteen" bishops may not have said as much or more in favor of what are called Oxford principles, as they have against them, I can confidently call Dr. Tyng's attention to the Address of the Bishop of New York to the Convention of his diocese in October last, as a flat contradiction to his assertion. Nor am I alone in saying this: the Recorder has given its testimony to the same point. That vapid piece of impertinence which appeared editorially in the columns of that paper, last October, and headed "Episcopal Agreement," in a manner censured the Bishop of New York for presuming to differ from some of his Rt. Rev. brethren in respect of those principles which Dr. Tyng, (to use his own words,) "in the ignorance of his backwood spirit, took for popery itself."

Again: "Every election of a bishop that has taken place since the controversy, has been decidedly in favor of opposers to those principles which flowed from one of the classic fountains of your land." "Within the last six years" have been elected the Bishops of Michigan, Louisiana, Western New York, South Carolina, Georgia, Maryland and Delaware. As to the two first, I never heard of any opposition which would make their election tell anything for or against the principles in question. They were nominated to the House of Bishops; and not elected by their dioceses.‡ Next it strikes me that the "anti-popish" editor of the "Church Record" was a candidate at the election which resulted in favor of Dr. De Lancey, who is a consistent Churchman. The Bishop of Georgia, who has in a manner taken ground against "those principles," was a candidate at the election of Dr. Gadsden, who has ever been a rigid Churchman. Drs. Johns and Henshaw were or had been candidates for the episcopate of Maryland, to which, nevertheless, Dr. Whittingham was chosen: Dr. Whittingham, who showed the Recorder that its pet, Isaac Taylor, was an "ignorant and insidious author"—who characterised the fuss that has been made about the Oxford Tracts as "ignorant clamor;" who has edited two works published by a contributor to the Tracts, the first of which, Palmer's Church History, the Recorder denounced as being written to further their principles. The Bishop of Delaware was elected quietly. I have heard of no opposing candidate whose defeat would have been a blow to High Church principles. In short, if the election of Drs. De Lancey and Gadsden mean anything in point, it is a contradiction of Dr. Tyng. By the Recorder's own confession, the editor of Palmer's Church History is not an opposer but rather a furtherer of Oxford principles.

These facts, then, proclaim Dr. Tyng's statement about the election of bishops to be untrue.

Finally, Dr. Tyng says only one of our Church periodicals has spoken the language of defence; and that always in such qualified terms, and with such doublings and twistings, as to render it excessively difficult to identify its position. Probably this is a hit at the Chronicle of the Church, which *once* spoke the language of defence, and in something it said about prayers for the dead, was taken to task by the "Christian Witness," seconded by the "Recorder." Or it may refer to the Banner of the Cross, as Dr. T. is cautious enough to say he would not speak disrespectfully of the "solitary one." It is a principle with the Recorder editors never to admit the name of the Banner into their paper, and to allude to it only by hints; which is quite in keeping with Dr. T.'s respectful reserve. It can hardly be you, Mr. Editor, that Dr. Tyng means, if his language must be our guide to his meaning. Your course has been straight forward enough, and besides, your "position," in the opinion of the Recorder editors, has been at least twice identified in their own paper. "An evident carnal temper" has been found to be in you, which St. Paul says is not and cannot be subject to the law of GOD. Again, a correspondent of theirs who said "he knew you well," stated that your opposition to his opinions was a proof to him of their truth. There is no mistake about your 'position.' These things would hardly have been said of you had you not boldly stood forth "to defend those principles which the antagonists of truth hoped would shake the Church to the very centre."

I must stop here, though I could find much more to say. I have spoken plainly, as it is my duty to do if I speak at all. I waited a week to see if any of your correspondents would adopt the line of remark that I have thought it necessary to do; but as it has been done by no one else, I may take the liberty, as a member of the Church, to examine the sayings and doings of the "representative of the Board of Foreign Missions," and to characterize them as they deserve. If I have misquoted Dr. T., or misstated any facts, of course he will be entitled to all the benefits of the mistake. But let the truth be known at all events.

APHOBOS.

Carlisle, Pa., June 22, 1842.

* Only those who have been in Washington can appreciate this bold flight of the Dr.'s fancy.

† I am not quoting, but only showing the difference between Imputo and Reputo.

‡ Dr. Polk was translated from Arkansas to Louisiana.

To the Editor of the Churchman.

Rev. and Dear Sir,—Certain comments which I ventured to make on a portion of a recent "Address" of the Bishop of New Jersey, have drawn forth two communications in your paper of the 9th inst., which seem to require a brief reply. One of these writers charges me with having "valorously" sheltered myself under an anonymous signature in order to indulge in what he is pleased to call "personal abuse." This, which I might with great truth retort upon the writer, I need not waste time in repelling; for from the gist of it, you, I perceive, have kindly vindicated me. The other accuses me of having used "gross personalities." This, resting as it does on his bare assertion, I meet with a simple denial. Unpalatable truths, expressed in plain language, are often thus characterized by those who feel their justness and applicability. But not "to render railing for railing," I pass by whatever partakes of this character in the respective communications, by far the greater portion of both, and proceed with as much brevity as possible to notice all that I have been enabled to discover in either, in the shape of argument.

"Principle" is first in order; and the burden of his remarks appears to be this—that I, a mere presbyter, have had the presumption to think and to say a bishop has done wrong and deserves censure; have had the audacity to arraign him publicly for expressing his opinions in an official address; and have dared to animadvert in fitting terms on what appeared to me to be highly exceptionable, and meriting reprehension, in that public exposition of his views. Assuming, what, as to intention, I utterly disclaim, he says, "Let it but once become a common thing for our bishops to be held up to scorn and contempt in our public papers by the clergy and laity, and then who does not see that the way is fairly opened for the overthrow of their influence and authority; and when that is gone, where will the Church be?" To legitimate episcopal authority, no one can be more disposed to submit than myself, no one more ready to sustain it. And this, with me, is not a profession recently assumed to serve a purpose, but a settled principle, on which I have uniformly acted during a ministry of now nearly a quarter of a century. It was imbibed among my earliest lessons from one, alas! no more, who, kind, conciliating, and courteous, in all his intercourse with his clergy, was truly a reverend *father* in GOD, and to whom as deserving, but never exacting, all honor and respect were gladly paid. But I have yet to learn, that when this authority is sought to be extended beyond its lawful and reasonable limits, and is exercised in an imperious manner and an overbearing spirit, that then it is wrong to resist, and even to comment on it publicly. The office of a bishop I ever have, and trust ever shall, venerate and respect; but my respect and veneration for the occupant will depend on circumstances. And of late, and especially since the scene that was enacted before too many witnesses at the meetings of the Board of Missions last autumn, I am free to confess, that, with many others, in the veneration and respect which I entertain for the *office*, I have been constrained, however reluctantly, to separate it more or less from some who occupy it. The office is divine and sacred; he who fills it a fallible man. And when he evinces fallibility, and descends from the true dignity of his station, and in an official address or otherwise, holds up any portion of the clergy or laity to unmerited reproach because they happen to differ from him on a mere question of policy, is a presbyter, however humble in station, who regards himself as included in such reproach, to hold his peace, and for fear of impairing and overthrowing episcopal authority and influence, meekly kiss the rod that smites him? And does he overstep the line of duty and propriety, when he speaks of such conduct in indignant language, and retorts upon the assailant? May a bishop arraign before the public a portion of the clergy and laity for the free exercise of their conscientious opinions, and in a tone and manner highly objectionable comment on their action in a given case, and is a presbyter or a layman debarred by considerations of respect for his official station, from commenting as publicly on his remarks? The principle of "Principle" is a strange and dangerous assumption in behalf of the Episcopal office; and if carried out and generally acted on, to what *it* would lead, and where *it* would place the "Church," let the annals of ecclesiastical history answer. Thus much for "Principle"—for although his assumption opens a wide field for discussion, neither my time, nor the space in your columns which I can reasonably expect to occupy, will allow of any further remark.

And now a word or two to Ω. "The high crime and misdemeanor for which the Bishop of New Jersey stands impeached," says he, "is just this:"—"At a meeting of the Convention of his diocese, among other matters, he reverted to the proceedings of the General Convention, and after stating several circumstances connected therewith, &c. &c., he referred to one proceeding that was in his opinion disadvantageous to the interests of the Church." . . . "In reviewing the ground taken by that house, (Clerical and Lay Deputies,) the bishop expressed his opinion that they had been governed more by the *letter* of the Constitution than by the *spirit* of the Gospel:"—this, on Ω's own showing, is bad enough, and not a little reproachful; and his explanation which follows does not much improve it, if at all. "That is, that they doubted their power under the Constitution to extend their sphere of action beyond the boundaries of the United States, notwithstanding the Scripture precept, 'To preach the Gospel to every creature,' and gave his reasons for differing from them and thinking they were wrong. This is the substance of the matter in the bishop's Charge at which G. U. has taken exception." Had this been *all* the bishop said, Mr. Editor, and had this been the tone and temper of his remarks, your readers would not have been "pained" by a word from G. U. But is it so? Is this the character of that portion of the address, and does it thus speak? Is this a fair representation of the spirit and manner of its author's remarks? Was the language of the bishop thus soft and gentle, tender and conciliating towards those who differed from him? Let your readers judge.

But Ω accuses me of having "misquoted" the sentence in the Charge to which I took exception, to "suit my purpose;" and this he says "a comparison of the original with the copy will show to be the case." Have I done so? On the most careful examination I cannot discover it. The very exceptionable expression which formed the ground of a part of my remarks, and which I gave in full, I took to refer to those of whose act the bishop was then speaking, that "bare majority" which forms the theme of this portion of his address. He is speaking of no one else; and in immediate connection with an expression of "the tenderness" with which he thinks they ought to be treated, this sentence occurs: "To the objections which are founded in what men sincerely judge to be expediency, however often the convenient stalking-horse of selfishness and cowardice, we must be meek and patient in reply." Now of whom is he speaking here, if not of that same "bare majority?" And what is the force of the obnoxious expression but an insinuation that this "bare majority," instead of being sincere in their profession of expediency, made it "the stalking-horse of their selfishness and cowardice?" If the offensive expression was intended only as an incidental remark, applicable to any body or no body, it was very unnecessary, and very much out of place. My inference was that it was intended to apply to those individuals of whom and of whose act the bishop was speaking, and intimated that some or all of them, under the plea of "expediency," were really actuated by the other unworthy motive. And such is the only inference I am enabled to draw now, after further and careful examination, and with the aid beside of the luminous exposition of Ω. It applies to "the bare majority," or it is vague and pointless, and has no application whatever. Thus I regarded it when I ventured to make it the subject of comment. And taking this view of it, and not for the sake of perverting the language of the address, that I might hang upon it an accusation against its author, as your correspondent very charitably intimates; did I quote the offensive expression only, omitting the rest of the sentence, and introduce the word "their." Regarding it thus, and as such, unjust and injurious to the persons implicated, myself, though a very humble individual, included, I spake out my honest convictions, and animadverted on it as it appeared to me to deserve.

The other points in the address which I considered objectionable—the ill concealed sneer at those of the "bare majority" who were lawyers—and the extraordinary recommendation to the dioceses; as neither of your correspondents appear disposed to defend them, I presume they require no remark on my part. When the view of them which I have ventured to express shall be called in question, and its justice denied, then, though my distant abode makes a communication to your paper somewhat inconvenient, I shall be ready to enter on a defence.

G. U.

For the Churchman.

Mr. Editor,—Let me remind "Principle" of last week's Churchman, that it is but a sorry apology for one who has done wrong, to say that *some one else did wrong before him*. His witty and ingenious defence of G. U. amounts to just this: The Bishop of New Jersey acted discourteously towards the House of Clerical and Lay Deputies: *Ergo*, G. U. is perfectly right in abusing him in the public prints!

As in my former article, so now, I enter not into the discussion of the general subject. I neither affirm nor deny the correctness of the bishop's course, though I have a very decided opinion about it.

My one object is to lead Churchmen to reflect on the very evident impropriety, and the great danger, of making the official acts of our Right Reverend Fathers the subjects of rude newspaper attacks. I say "*impropriety*"—because of their high and sacred office. For one, I should as soon think of assaulting my own father in this way, as my bishop, or as any bishop of the Catholic Church. I say, "*danger*"—because there is no surer way of weakening and breakingdown their legitimate influence. And when that is gone—again I ask—where will be the glory and strength of the Church?

I yield to no man, Mr. Editor, in my respect for the House of Clerical and Lay Deputies of our General Convention. But that House is not *the Council* of our Church. The opinions of that House are not *the counsels* which we are implicitly to follow. And between that House—respectable as it is—and the bishops, there is all the difference between a *human* institution, and one that is DIVINE. The official acts of the former I hope I shall always treat with due respect. The official acts of the latter,—of the bishops collectively, or individually,—have, however, I conceive, a much higher claim upon my reverent attention; and if I shall ever pen one line of acrimonious censure upon any, even the least of their judgments, deliberately pronounced and recorded, I shall esteem myself recreant to

"PRINCIPLE."

For the Churchman.

REVERENCE TO THE HOUSE OF GOD.

Mr. Editor,—The merited tribute to the character and qualifications of Dr. Hodges paid by your correspondent B. in your paper of July 9th, was to none more gratifying than to myself. I sincerely wish that some efficient measures would be adopted for effectually securing to the Church the full benefits of his eminent knowledge, taste, and skill, in Church Music. My present purpose, however, is to tender the thanks of one humble and devoted member of the Church to "B." for the principle and sentiment incorporated in the following paragraph:—"It should, however, be remarked, that the deep sense of religious propriety which manifests itself in his productions, prevents the admission into his school of anything light or unseemly, or which may not enter, without fear of rebuke, into the sanctuary of GOD."

God bless the layman who wrote this sentence, and grant that its principles and spirit may daily increase more and more among both our clergy and laity! It is another testimony against the desecration of "the sanctuary of GOD." Is the annually increasing strength of this testimony still longer to be mocked at, by bringing into that sanctuary the "light" and "unseemly" exercises, musical and oratorical, of *College Commencements?* Do those who have, or *think they have*, power over what has been given to the LORD, intend persevering in the dishonor thus shown to him, until the devout sense of the reasonableness and fitness of things which is strengthening and increasing in the Church, shall compel them to that which ought to be accorded by them willingly and cheerfully as an offering of gratitude to the Author of all their blessings and the Saviour of their souls?

PRO DEO.

THE CHURCHMAN.

SATURDAY, JULY 23, 1842.

☞ We are still in want of copies of the Churchman of June 25. Will those of our friends who do not file their papers have the goodness to send us their copies of that date?

REFORMATION OF THE CHURCH IN ENGLAND.

(Continued.)

We have now adduced a succession of statutes, made in different reigns, restricting Papal "provisions" and appeals to the Court of Rome, on the ground that they impoverished the English nation and interfered with the just administration of laws civil and ecclesiastical. The whole may be seen in Gibson, vol. I. tit. 2. chap. 1. "Papal authority abolished and restored to the crown." The Statute of 26 Henry VIII., and the like enactments, by which the king is declared "The Supreme Head of the Church of England," are the carrying out of the same PRINCIPLE; the completion of a long series of protests and remonstrances by which the Church and nation were restored to their pristine and chartered liberties, and the encroachments of a foreign tyrant were completely and forever repelled and abolished.

But before we quote the statutes and canons by which the Papal supremacy was finally abolished, we have a few considerations to offer.

1. The statutes of former reigns are shown by facts to have been, despite of their extreme rigor, not indeed wholly inoperative, but yet ineffectual to the end proposed. When in the early part of the fifteenth century the three rival Popes were set aside by the Council of Constance, Gregory the XIIth being made to resign, Benedict the XIIIth being deposed, and John the XXIIId deposed and imprisoned for his infamous crimes, and Otho Colonna, a Roman prince, (Martin V.,) was chosen in their place, England sympathized in the universal joy at the apparent restoration of peace to the Catholic Church. The event was celebrated by thanksgivings and solemn processions, and Archbishop Chichely convoked a synod on the occasion at London. "When the synod was ended, the injurious proceeding of Martin, the new Pope, began to be inquired into. For about this time several bishops dying in England, the Pope substituted others at his own pleasure. In the beginning of the next year he made Benedict Nicoll Bishop of St. Davids, William Barrow Bishop of Bangor, and Philip Morgan Bishop of Worcester, by virtue of that absolute power which the Popes in that age arrogated to themselves in disposing of the bishoprics of England.

"The clergy here had been quiet for some time during the Council of Constance after the disposing of John the Twenty-Third. For the Bishops of Salisbury and Hereford dying at that time, two new bishops were made by the free election of both those chapters; nor could the whole College of Cardinals, by their letters written from Constance, prevail upon the Chapter of Salisbury to demand John, Bishop of Litchfield, the king's commissioner at the Council, for their bishop.

"But Pope Martin having now got quiet possession of the See of Rome, became far more insolent than his predecessors; for in the beginning of his Pontificate, he claimed a right of presentation to all Churches whatsoever, reserved to himself the donation of all bishoprics by provision, disannulled all the elections of bishops made by the chapter, and within two years time made thirteen bishops in the province of Canterbury, taking his opportunity while the king was engaged in the war with France, to venture upon an action which Edward the Third and Richard the Second had prohibited by most severe laws; he also made his nephew Prospero Colonna, a youth of fourteen years of age, Archbishop of Canterbury by provision, to whom some years after, to gratify the Pope, the king granted the profits of as many benefices in England as did not exceed fifty marks yearly. Besides this, complaints were made of his promiscuous uniting of Churches (which are commonly called appropriations) and consolidations, of his easiness in granting dispensations, by which priests were excused from residing on their benefices, and laymen were permitted to hold spiritual preferments; and lastly, that there was no notice taken of the English in the distributions of the dignities of the Court of Rome." *Duck's Life of Chichely, pp.* 89, 90.

Thus impracticable was it found to repel, by whatever enactments, the encroachments of the Pope on the liberties of the Church and nation as long as his jurisdiction was at all acknowledged; nothing was left therefore but, as a last resort, and an act of self-preservation, to disown the Papal jurisdiction altogether.

We have aimed to furnish the reader with original documents, because these speak for themselves, and enable us to get at the truth without the glosses of partisan writers. In pursuance of this plan, we shall now give entire a letter of the eminently devout, laborious, and learned HENRY CHICELY, Archbishop of Canterbury, who died A. D. 1443, and carried forward during the reigns of Henry IV. and Henry V., those protests against the Pope and court of Rome for which Grosteste was distinguished in the previous century, and which in the century following were consummated and put on a lasting basis, by the good providence of God, through the instrumentality of Cranmer, Ridley, and their associates. The bishop of Winchester had had the promise of a Cardinal's cap from the Pope, and of being appointed by him a resident Legate *a latere* in England during his life; and Chicely writes to the king, Henry V., remonstrating against the exercise of any such Papal authority in England as without precedent, and as at once derogatory to the laws of the land and the privileges of the Church. The letter is given by Duck, in his Life of Chicely, (p. 115,) who tells us that in his time the original was yet to be seen, written with the Archbishop's own hand.* We shall keep close to the copy, that the tedium of the reader may be relieved by a curious specimen of the English language about the year 1420.

"AU ROY nostre Souverein S.

Sovereign Lord: As your humble Prest and devout Bedeman, I recommend me to your Hyhnesse, desyreing evermore to heare and knowe of your gracious speed, hele of body and of soule, also my Lordys your brethren and all your royal hoste. And as hertly as I can, or may thank Almighty God and Lord of all strengths and hostes that so graciously hath continued his mygty hond upon you sythen the time of your beginning hedirtoward into your most worship, your Leige menys most hertly gladnesse, and abating of the hy pride of your enemies. And besech God both day and night with all your subgetts both spirituel and temporel so continue his hy Grace upon you and youre thei the mow come to the effect of your hy labor, pees of both regmes after your hertly desires.

Gracious Lord, like it to remember you that that be your most worthy letters written at your towne of Caen —— day of September you charged me, that be the avys of my Lord your brother of Bedford, and of your Chaunceler, sholde be ordeyned that all maner of men of your subgets, wat astaat or condicion that thei were, should abstyne letter of wrytes [illegible] pursuit making to the Pope after his election, till the time that he had writen to you, and ye againe to him, as it hath be accustomed of honeste of your lond. For the which cause neither I nor non odir man, as fer forth as it may be knowe, hath yet written nor sent, ne no lede hath of passage to the courte, wow it so be that many lych at London to pursue to my Lord your brother, your Chaunceler, and your counseil for to have lede and letters of passage. Werfore, Sovereign Lord, my Lord your brother charged me write to you, and in as miche as your letter forsaid was direct to me, to wite, in wat wise we shal govern us hereafter, for if ye have resteyned our holy faders letters, or written to him, it is unknowen to us unto this time. Like it therefore, gracious Lord, to write to my Lord your brother in wat maner wise this matier schal be governed hereafter.

Forthermore, gracious Lord, of trowth that I am bound to you by my ligeaunse, and also to quite me to God, the Chirch of your lond, of the wich God and ye gracious Lord have maked me governor, howeth to open to you this matier that suyeth,† of the wich I have herd privily, but now it is more opend, and in such wise that credence shall be give to by reson; that is to seyne, that my brother of Winchester shold be maked a Cardinal, if ye wold give your asent therto, and that he should have his bishoprick in comende for terme of his life, and therto have a stat, and sent to your rengme of England as a legat a latere, to the wich manier of legacie non hath be acustumed to be named but Cardinals, and that legacie also to ocupie thorgh all your obeysaunce, and all the time of his life. Sovereyn Lord and most Christien prince, what instance schall be maad to your Hignesse for this matier I wot not, but blessed be Almightie God undir your worthie protection, your Chirche of England is at this day, I dare boldly say, the most honorable Chirche Christien as weel as devin servise, as honest living thereof, governed after streit lawes, and holy constitutions, that be maad of hem withowten any gret exorbitaunses, or any thing that migt torne to by sklaundre of your forseid Church, or of your lond; and if any trespases of mannys frelte falleth, we may be corectid by the ordinaries there as the caas falleth. But wat that this offis of legacie to be ocupied in the forme aforeseid, and suich comendis of Bishoprickes not used in your holy Aunsetres time here afore, wold extend to or gendre ageines the good governanse of your subjets, in your hy wisdom I trist to God ye will consider. And forasmich as ye schal be enformid what the office of suych manier of legacie extendeth to, and appyly your clerkys have not in minde, for it hath shelde be seyn, and have not alle here bookys with hem playnly to enforme you in this time of your grete labor, I send you a scrowe writen withinne this letter conteyning that is expressed in the Popis lawe, and fully concludyd be Doctors. And over that what he may have in special of the Popis grace no man wot, for it stoud in his wille to dispose as hym good liketh. And be inspection of lawes and cronicles was there never no Legat a latere sent into no land, and specially into your rengme of England withowte grete and notable cause. And thei when thei came after thei had done her legacie abiden but lytul wyle, not over a yer, and somme a quarter, or two monethes, as the nedes requeryd: and yit over that he was tretyd with, or he cam into the lond whom he schold have exercise of his power, and how myche schold he be put in execucion. An aventure after he had reseyded he whold have used it to largely to greet oppression of your peple. Wherfore, moost Christien Prince and Sovereyn Lord, as your trewe Preest, whom it hath lyked you to settle in so hy astaat, the wych withowte your gracious Lordship and supportation, I know myself insufficient to ocupie, beseche you, in the most humble wyse that I can devise or thenke, that ye will this matier take tendirly at herte, and see the staat of the Chirche be meyntenid and susteynid, so that everich of the ministers theroffe hold hem content with her owne part; for trewly he that hath leest hath inow to rekene fore: and that your poore pepul be not pyled, nor oppressyd with diverse exactions and unacustumed, thorgh wyche they schold be the more feble to refresche you owre liege Lord in time of nede and when it lyketh you to clepe up on hem, and all plees and sklaundre cese in your Chirche.

Towchinge oure holy fadir the Pope's Ambassiat that late cam into your lond, I wot wel my Lord your brother wryteth to you pleynly, and also of odir governance of your lond, to wych, blessed be GOD, stoud in good quiet pees and reste withowte any grete ryotes or debatys and al your trewe peple have her herys opyn to here good tydinges of you and continually pray for your prosperitie and al yowrys, the wych ALMIGHTY GOD graunte for his mercy, Amen. Wryten at Lambeth vi day of March."

This letter, though it exposed the archbishop to the bitter displeasure of the pope, was successful in securing the king's interposition, and thereby defeating for a while the appointment. But after the death of Henry V., and during the infancy of his successor, the application was renewed; the Bishop of Winchester was made cardinal, and "beside his title of cardinal, had the power of Legate in England conferred upon him by the pope with a very large commission, or (as they commonly termed it) a *faculty:* which power he exercised with so great avarice, and got together such a prodigious wealth, that he was generally styled the Rich Cardinal." *Duck's Life of Chichely*, p. 133.

* ARTHUR DUCK, LLD., born A. D. 1580, was a civilian, and Chancellor of the Diocese of London. He has left two works, the Life of Chicely, and an able treatise on the Civil Law, both written in Latin. (*Wood's Ath. Oxon.*) The former work was compiled, as the author tells us, out of the books of the public acts of the Archbishop of Canterbury, and out of some manuscripts with which he was furnished by Sir Robert Cotton. It was made English A. D. 1699, and is worth rewriting and reprinting.

† Followeth.

ST. PAUL'S COLLEGE.—We have had the pleasure of spending a day this week at this noble institution, and of meeting there several of the clergy of the city and neighborhood, who had assembled to meet the Bishop of the Diocese on occasion of his annual visitation, and to be present at the examination of the classes. We shall endeavor in our next to give a full account of the examination, and of the present flourishing state of the institution.

We ought to have corrected last week the statement made or implied by a correspondent in regard to the elocutionary exercises at the General Theological Seminary. The students in all the classes are required to *read aloud* in the presence of the Professor of Pastoral Theology, and receive such instruction from him in regard to delivery, &c., as the limited time allotted to this branch will allow. Indeed, the reading of the service and the delivery of sermons have always been stated exercises in the institution. It should be remembered, however, that the course of study in the Seminary presupposes a knowledge of the rudiments of elocution, and some practice, just as much as it does a knowledge of Rhetoric and ability to write correctly. That young men come to the Seminary very deficient in both these branches is too often true. The remedy for the evil must, however, be sought in increased attention to these matters in our schools and colleges. The Seminary is no place for elementary instruction in Rhetoric and Elocution.

The Standing Committee of the Diocese of Pennsylvania has declined to sign the testimonial of the Rev. Dr. Johns to be the Assistant Bishop of Virginia, on the ground that no proof has been furnished of the permanent disability of Bishop Meade for the discharge of Episcopal duties. The canon provides for an assistant bishop only "when a bishop of a diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties."

We mentioned in our last the death of the Rev. DAVID BUTLER, D. D., for almost forty years the rector of St. Paul's Church, Troy. "He was one of the soundest clergymen of the Church," says the Gospel Messenger, "and it may be safely said of him that a more devoted, faithful, practical, and successful minister, he hath not left."

Mr. Butler, as is stated in the Troy Whig, died on the 11th inst., at the age of eighty. He was brought up, it appears, according to the views of the Congregationalists, but from examination and conviction entered into the Church, and sought admission to her ministry. He was admitted to the holy order of deacons by the Rt. Rev. Samuel Seabury, D. D., in Trinity Church, New Haven, on Sunday, June 10th, 1792, in company with Mr. Russel Catling, and entered on his ministerial duties at North Guilford, Guilford, and Killingworth. On Sunday, the 9th of June, 1793, in company with the Rev. Messrs. Edward Blakeslee, Solomon Blakeslee, and Russel Catling, Mr. Butler was ordained priest by Bishop Seabury, in Christ Church, Middletown, the candidates being presented by the Rev. Dr. (afterwards Bishop) Jarvis, and a sermon preached by the Rev. Mr. Ives. In 1794 he removed to Litchfield, Con., the parish of which place increased, under his ministry, in number and in devotion. In September of 1795, the holy ordinance of confirmation was administered in his church at Litchfield, to ONE HUNDRED persons save one; a remarkably large number for those days.

In 1799 Mr. Butler removed from Litchfield to Reading, and took charge at the same time of the churches at Danbury and Litchfield.

We continue in the words of the Troy Whig:

"In 1804 he came to Troy, and was instituted rector of the parishes of Troy and Lansingburgh by Bishop Moore in 1805. For some time he continued to labor in Troy, Lansingburgh, and Waterford, in connexion, and the whole neighboring country, in every direction, has at times enjoyed the benefit of his labors and services. He, however, soon found it necessary to confine his services to the church in Troy, where he has since lived and labored with a large increase and an abundant blessing.

"It is now nearly ten years since he resigned his rectorship of St. Paul's Church, since which he has rendered occasional services, and has been cherished and sustained by a grateful people who knew what is due to honored age and faithful services, and who have shown their love for the Church and its privileges, by liberally maintaining its institutions and cherishing its ministers and servants.

"From three communicants, and very small beginnings, aided by the pious example and zealous efforts of his lay helpers in the truth, by GOD's blessing on his steady perseverance, good example, and faithful labors, where there were then three communicants there are now three churches, three hundred communicants in his own parish, and a proportionate increase in the others. While he then stood alone the only herald of the Gospel in the Church, now in the immediate vicinity there are gathered round him nearly twenty, who have looked up to him as a father, and will now mourn for him with a filial affection of veneration. Under GOD his success has been owing to his wisdom and prudence, his steadiness of purpose, his maintaining and carrying out the principles of the Church with firmness and kindness, and seconding all his instructions by a good example and blameless life, and by a happy combination of rare qualities for pastoral fidelity and success, in prudence, in wisdom, in honesty, in love, in sympathy, in faith, in prayer. We need not dwell upon his labors, nor portray his character; his labors live in their enduring monuments, and his character is written in lines of living light, in the grateful memory and sorrowing hearts of those who knew him. While Troy shall last, and the church which he has founded shall grow up in her holy temple to the LORD, the name of David Butler will be engraven on her corner stone, and be dear and 'familiar as household words,' to thousands of the children and the children's children of those who in life were wont to love and honor him."

The following we take from the Troy Budget:

Troy, Tuesday evening, July 12, 1842.

At a special meeting of the vestry of St. John's Church, convened at the office of Francis N. Mann, Esq., to make arrangements preparatory to the funeral of the Rev. Dr. Butler, the following resolutions were unanimously adopted:

Resolved, That though persuaded that the character and conduct of the late Rev. David Butler, D. D., need no other testimony than exists in the sense of deprivation which pervades our whole city, and the many evidences of his usefulness as a minister of CHRIST and His Church; we cannot refrain from declaring our conviction that seldom has a life been so free from faults and more beneficial to others than his: and that as the prosperity of the Church in this city is, under GOD, due principally to his patient and untiring industry and great discrimination, so are we devoutly thankful to our Heavenly Father for sparing the life of his servant beyond the ordinary term of human existence, and thus conferring upon him the privilege of seeing the fruit of that which he had planted.

Resolved, That sorrowfully impressed by the knowledge that we shall "see his face no more" on earth, we find hope and profit in reflecting that if, like him, we remain "faithful unto death," we shall again behold him, and with him enjoy the promised "crown of life."

Resolved, That in testimony of our respect and affection for him, we will cause St. John's Church to be hung in black, the bell to be tolled during the moving of the procession, and will ourselves attend the funeral in a body, and wear the usual badge of mourning thirty days.

Resolved, That the clerk be requested to transmit these resolutions to the family of the deceased, and assure them that we sympathize with them in their distress, and feel their loss to be ours also.

H. H. YOUNG, Clerk pro tem.

CLERICAL CHANGES.

The Rev. Ezra B. Kellogg, late a presbyter of the Diocese of South Carolina, having removed into this diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence.

The Reverend Alfred M. Loutrel requests that letters and papers for him be directed—*Paterson*, NEW JERSEY—he having resigned his appointment as missionary to the station of Patterson and Pawlings, in the Diocese of New York, and taken charge of St. Paul's Parish, at the above named place in the diocese of New Jersey.

The Rev. Edward J. Ives has received and accepted a unanimous call to the rectorship of St. Paul's Church, Brookfield.

The Rev. A. B. Dobb having accepted an invitation to Trinity Church, Columbus, Ohio, requests that all letters and papers for him be directed to that place.

The Rev. Calvin Wolcott is for the present engaged in Hopkinton, N. H., where he desires all communications designed for him may be directed.

EPISCOPAL VISITATION.—The Bishop's appointments for visitation have been changed by the substitution for that formerly made of another for *Newtown*.

The Bishop of this Diocese has received from the wardens of St George's Church, Schenectady, the canonical certificate of the election of the Rev. John Williams to the rectorship of that parish.

CHRIST CHURCH, BROOKLYN.

The new and strikingly beautiful gothic stone edifice, which this parish, under the rectorship of the Rev. Dr. Stone, has for almost two years been building, is now very nearly finished, and will, by permission of divine Providence, be consecrated by the Rt. Rev. the bishop of the diocese, on Thursday, the 28th inst., at half past 10, A. M.

☞ A FAIR will be held on the Grounds of the Rev. Robert Bolton, Pelham Priory, near New Rochelle, on Wednesday the 27th, and Thursday the 28th inst., to aid in the erection of an *Episcopal Chapel for Pelham*. The Fair will be open from 11 to 7 o'clock. The price of each article will be marked on it.

If the weather should prove unfavorable on the 27th, the Fair will be opened on the first fair day, and continue two days.

Refreshments of various kinds will be provided at reasonable prices. Pelham, July 22, 1842.

FUNDS FOR DOMESTIC MISSIONS.

The Domestic Committee, believing that their urgent want was generally known to the Church, and hoping that this want would be supplied, have foreborne to make any special appeal till they are now compelled to present the following truly painful statement.

The balance which the Committee reported in the treasury at the annual meeting of the Board in June, has been absorbed in paying a portion of the salaries of the missionaries up to the 1st instant; the just claims of missionaries for about $2000 more have been presented, which the treasurer was entirely without funds to meet; and there still remain between $2000 and $3000 for which claims have not yet been presented, but are coming in upon the treasurer in small amounts from day to day, and must in like manner remain unpaid till contributions are received adequate to meet them.

Words are not necessary to enforce the discharge of duty called for by this statement.

More than four thousand dollars remain unpaid to the missionaries of the Church, which they have been or are daily expecting to receive; and the delay is subjecting them to much disappointment and serious embarrassment.

Appeal is made to every member of the Church to meet this exigency by an offering; the rich of his abundance, the poor with his mite. The blessing of Him to whom belong the silver and gold will follow such an offering. The prayers of the missionary will not be wanting for those who have been mindful of him in his trying and self-denying work.

An opportunity is now offered to parishes which did not contribute last year.

☞ Prompt remittances are desired to be made to Thos. N. Stanford, Esq., Treasurer, 152 Broadway, New York.

In behalf of the Committee.

J. DIXON CARDER, Sec. and Gen. Agt.
Church Missions—Domestic Office, 281 Broadway,
New York, July 19, 1842.

TO CORRESPONDENTS.

"Humanity," "Ephesus," "Dubitans," and "A Friend of the Church," in our next.

"J. B. B." and "W." are received.

"R. C. S." has already exceeded the limits which he thought would suffice, and seems as yet to have confined himself to preliminaries. His last number was too late for this week, and before we insert more, we could wish to know how much is yet behind.

"A Certain Man in Cæsaria" has claims on the ground of former favors for admission. But as he brings new, extraneous, and local matter into the discussion, we should greatly prefer that the subject on which he writes should be left to those who are already embarked in it.

D. APPLETON & CO.—We have already spoken of the American edition of Pearson, (and we might have added Burnet on the Articles,) by these enterprising publishers, who, having purchased the plates of Dobson's edition, are able to furnish these standard works at a cheap price. The annexed notice of Pearson we take from the Christian Intelligencer: such a tribute to the merits of a sound Catholic divine is creditable to the candor of our dissenting brethren.

PEARSON ON THE CREED.

It is one of the gratifying circumstances of the present period, that the standard authors in theological literature are republished in a portable form, and at a price which renders the acquisition of them easy to the student, and especially for public social libraries.

Among the works which should thus be extensively disseminated, the "*Exposition of the Creed*," by that erudite expositor, Pearson, cannot be too highly estimated; both for its doctrines, and also for the vast treasury of patristic lore and quotations from ancient writers, which are embodied in the volume.

The edition of this work which has just been issued by D. Appleton & Co., is far superior to the original folio copy, both in its convenience and correctness. It has been revised with great care by the English editor, and we have not found one single mistake of any importance, in any of the references or quotations which we have consulted.

The *Creed* is illustrated in its Twelve Articles in order—to which are added an Appendix, containing the faith, or *Symbolum Irenæi, Turtulliani*, Origen, Council of Nice, Eusebius Cæsarea, Cyril, the Arians, Epiphanius, Basil, Constantinople, Ruffinus, Augustine, Maximus of Thrace, Eusebius Gallicani, Cassian, Peter Chrysologus, Fortunatus, Alcuin, and Ether—a table of about two thousand texts of Scripture which are cited in the work, and an Alphabetical Index of the most important subjects, both full and minutely applicable.

On all the fundamental doctrines of Christianity, this volume on the Creed, by Pearson, is a luminous and learned exposition; and is peculiarly valuable to American students, on account of the multiplied references to the Early Christian Theologians. In that respect it is a complete *Thesaurus* of antiquity—for the extracts from the primitive writers in the original Greek and Latin languages, include about three sevenths of the whole volume, devoted to that patristic evidence, upon the most important subjects of evangelical doctrine.

At this period, when so much attention is given to the writers of the early centuries after the Christian era, Pearson's "Exposition of the Creed" is invaluable to the American theologian; as it furnishes to him a large mass of information to which, otherwise, he can scarcely have access, on account of the scarcity of the original works, and which he would not have time to explore, even were they in his hand. It comprises an excellent theological system, in illustration of revealed truth; and an expanded view of the various controversies upon the grand themes of religious principles and practice, with much valuable biblical elucidation.

It is superfluous to recommend Pearson's "Exposition of the Creed" to persons acquainted with theological literature—but this notice was written to introduce that standard work to persons who have not had the opportunity to become extensively acquainted with those choice productions, equally learned and precious, with which the Anglican writers of the seventeenth century enriched the churches and the world.

We were deprived of the pleasure of being present at the visitation of the Astoria Institute, and are therefore the more obliged by the annexed contribution:

For the Churchman.

FOURTH ANNUAL VISITATION OF THE ASTORIA INSTITUTE.

Mr. Editor,—I had the pleasure of attending, during the past week, the annual visitation of the bishop at St. George's Church and the Female Institute at Astoria. Divine services were held in the church on the morning and afternoon of Thursday. The bishop preached in the morning and confirmed 5 persons. After evening prayer, the rector examined the children of the Sunday School, and a class of young ladies belonging to the Institute, in the catechism. These interesting exercises were closed by an address by the Rev. Mr. Kerfoot, of St. Paul's College—an address marked with great simplicity and beauty.

Friday and Saturday were devoted to the examination of the classes in the Institute, before the bishop—who is the Visiter of the Seminary—and a number of the friends of the school and relatives of the pupils. The thorough and well-sustained course of instruction pursued at this Institute is already known to the readers of the Churchman. Without entering into a detail of the examination, it affords us pleasure to state that the results were such as to give great credit to the pupils, and to reflect honor upon the institution and upon its efficient board of teachers. Besides the usual branches of study, classes were examined in Ecclesiastical History—with Palmer's excellent little work for the text book—in Schlegel's History of Literature, and in Guizot's History of Civilization.

In all these studies the pupils gave evidence of diligence and earnestness in the pursuit of knowledge, as well as of the excellence of the training and discipline of the Institute.

We are gratified to learn that the great object in view in the management of this institution, is the thorough moral and religious as well as intellectual training of the pupils, while, at the same time, the branches of education termed *ornamental*, receive due attention. The exercises in vocal and instrumental music were particularly gratifying, and afforded evidence of the zeal and success of the eminent professors employed in the musical department. The classes in French—as far as we are able to judge of proficiency in that language—seemed to have acquired a thorough knowledge of the elementary principles of the language, and to have attained to a ready and elegant use of it, both in conversation and in the reading and translating of French authors.

We commend this institution, with confidence, to the favorable regard of parents who desire for their daughters a school in which their general deportment and manners, and their religious training, as well as thorough intellectual discipline, will receive constant and faithful attention and supervision.

We infer from the arrangements of the rector, that the Institute will open, the ensuing term, under the most favorable auspices. And steadily progressing, as it has been since its establishment, in the excellence of its discipline, and in the confidence of its friends, we look for its being regarded as one of the most efficient and excellent among the institutions of the Church for the Christian education of her daughters. Yours, truly,

July 12. A PARENT.

Our thanks are due to our Maryland correspondent for an obituary notice which is fitted to interest and profit our readers.

For the Churchman.

Rev. and dear Sir,

It is under the influence of a bruised spirit that I attempt to offer a small tribute of respect to the memory of departed worth. On Friday, the 1st inst., at his residence in Cecil co., Md., and in the 69th year of his age, Col. THOMAS WARD VEAZEY, an ex-governor of the state, was gathered home to his fathers, in the communion of the Catholic Church, and in the comfort of a reasonable, religious, and holy hope. By this event the parish in which he lived has been sorely afflicted, and the congregation to which he belonged has lost a zealous, useful member. For many years he was an active vestryman, and for several successive years he represented the parish in our diocesan Convention—and on one occasion, at least, he attended the General Convention as one of the delegates from Maryland. In his life and character were most beautifully blended and strikingly displayed the faith of the Christian—the graces and virtues of the gentleman—and the principles of the Churchman. As a Christian, he was diligent in the use of the appointed means of grace. Though encumbered with the cares and anxieties of official station, together with the toils and troubles of domestic life, yet with every morning's dawn and with each departing day, his family altar was erected, his household assembled, and the blessing of heaven invoked. With the assembling throng he was regular in his attendance on the courts of the LORD's house. Having enlisted under the banner of the cross, he was not ashamed to confess the faith of CHRIST crucified by the reception of his broken body and shed blood; and being blessed in the discharge of these Christian duties, he was enabled to adorn his profession by the fruits of the Spirit. As a gentleman, he was kind, courteous, and hospitable. Within the lintel of his dwelling the Gospel minister found himself at home, and amidst the social intercourse of the fireside was almost induced to forget that he was merely a sojourner in a friend's house. As a Churchman, he was well informed, sincere, and consistent. His principles were fashioned according to the Book of Common Prayer, and being content with the services of his own Church, he gave no countenance to schism. A few days before his death, he said to one who was standing by his bed, "I lived a Churchman, and I am dying a Churchman."

After a life so exemplary, so useful, and so full of good works, his death-bed was peaceful, resigned, and full of hope—nay, his faith grew stronger and his hopes brighter, until he was not, for GOD took him. To his relatives and friends belongs the strong consolation that our loss is his gain. W.

INTELLIGENCE.

BISHOP DE LANCEY'S VISITATION.—On Wednesday afternoon, June 29th, the Bishop preached in the Presbyterian house at Clinton. Prayers were read by the Rev. Mr. McHugh, of Hampton, assisted in the lessons by the Rev. Mr. Williams, of New Hartford.

At a later hour the same afternoon, the Bishop preached in St. Paul's church, Paris Hill. Prayers were read by the Rev. Mr. McHugh, assisted by the Rev. Mr. Brown, who read the lessons. The Rev. Mr. Williams also was present.

On the 30th June, in the Baptist house at Waterville, (the new chapel not being ready for consecration,) prayers were read by the Rev. Mr. Barrows, of Sherburne, assisted by the Rev. Mr. Hull, of New Berlin, who read the lessons, and the Bishop preached and confirmed *four* persons—the confirmation preface being read by the Rev. Mr. Brown, the Missionary of the station.

At Bridgewater, July 1st, the Bishop preached in the chapel used by the congregation of St. Paul's church, prayers being read by the Rev. Mr. Hull, assisted by the Rev. Mr. Williams, who read the lessons. The Rev. Mr. Burgess, of Bridgewater, the Rev. Mr. Brown, of Waterville, and the Rev. Mr. Hughes, of the Diocese of New York, being present.

Saturday, July 2d, in St. Stephen's church, New Hartford, morning prayer was read by the Rev. Mr. McHugh, assisted by the Rev. Mr. Patterson, of Utica, who read the lessons. The Bishop preached and confirmed *nineteen* persons, the Rev. Mr. Williams, the Rector, reading the confirmation preface. The Rev. Mr. Cressey, of the Diocese of Tennessee, and the Rev. Dr. Rudd, were also present.

Sunday, 3d, in Grace Church, Utica, in the morning, prayers were read by the Rev. Mr. Cressey, assisted by the Rector, the Rev. Mr. Patterson, who read the lessons and the confirmation preface. The Bishop preached and confirmed *eleven* persons, after which he administered the Holy Communion, assisted by the Rector, the Rev. Mr. Cressey, and the Rev. Dr. Rudd.

In the afternoon, in Trinity Church, prayers were read by the Rev. Dr. Proal, the Rector, whose young child was baptized by the Bishop, after which he confirmed *twelve* persons and delivered an address. The Rev. Dr. Rudd was also present.

In the evening, in the same church, the Rector read prayers, and the Bishop preached a most able and earnest discourse on the authority, the obligation, and the expediency of Christian missions. The Rev. Messrs. Cressey, Patterson, Williams, and Dr. Rudd, were present. All these services were in the presence of very large and profoundly attentive congregations.

On Tuesday morning, the 5th, the Bishop consecrated the spacious and beautiful edifice, St. Paul's Church, Syracuse. The request to consecrate was read by the Rev. Dr. Rudd, and the sentence of consecration by the Rev. Henry Gregory, the Rector of the parish. Morning prayer was read by the Rev. S. Davis, of Manlius, assisted by the Rev. A. C. Patterson, of Utica, who read the lessons, and the Bishop preached the sermon, in which he made a most touching allusion to the recent consumption by fire of St. Matthew's Church, Moravia. At the close of the sermon, according to previous notice, a collection was made for the afflicted parish, amounting to fifty dollars. This was indeed a becoming thankoffering to the Great Head of the Church, for the blessing he had bestowed upon this effort to build a house to his holy name, and a no less becoming evidence of the sympathy cherished for a feeble and depressed sister congregation. We were glad to hear it stated by the Rector, that the appeal was not made expecting that it would interest the many of other denominations then present, or that it would materially vary the amount, but because it was the most appropriate occasion for the expression of their gratitude.

It was gratifying to find so large a number of the clergy in attendance upon this solemnity. Of these, besides those already named, there were present the following, viz.: the Rev. Messrs. Baldwin, of Auburn, Metcalf of Elmira, Foote, of Homer, Ruger, of Marcellus, Swart, of Montezuma, Goodale, of Liverpool, and W. W. Hickox, of Fayetteville.

The audience on this occasion was truly a full one, for there was no part not closely crowded—the aisles, steps of the chancel and vestibule; very many standing through the whole services, and others compelled by want of seats to retire.

The church is 82 feet long, by 51 feet wide, with a tower in front 20 feet square and 110 feet high, of graceful proportions, and an ample vestry-room in the rear.—*Utica Gospel Messenger.*

DIOCESE OF MASSACHUSETTS.

Bishop Griswold, on Sunday, the 3d inst., preached three times in St. John's Church, Wilkinsonville, confirmed three persons, and administered the communion. Tuesday the 5th, he preached twice in St. James' Church, in Amesbury, and confirmed five. Wednesday the 6th, he preached in St. Paul's, Newburyport, and confirmed eleven. Sunday the 10th, he preached three times in the Church of the Ascension, in Fall River, and confirmed sixteen.—*Ib.*

Accident, July 4th.—We regret to learn, that Samuel B. Shaw, son of the Rev. Samuel B. Shaw, rector of St. Luke's Church, Lanesboro', Mass., was killed by the bursting of a canon on the 4th of July.—*Chronicle of the Church.*

DIOCESE OF CONNECTICUT.

Ordination.—The Rt. Rev. Bishop Brownell held an ordination at Christ Church, Hartford, on Sunday, the 10th inst., when Mr. Augustus W. Hanson was admitted to the order of deacons. Morning prayer was read by the Rev. Dr. Totten, president of Washington College; and the sermon was preached by the Rev. Mr. Burgess, rector of the church, who also presented the candidate.

Mr. Hanson is known to some of the readers of the Witness, as a native of the Gold Coast, in Africa. He has made a translation of the Gospel of St. Matthew into the Accra language, for the American Bible Society; and is about to return to his native continent as a missionary.

In the evening of the same day, Mr. Hanson preached at Christ Church, before a large and attentive congregation. Prayers were read by the Rev. Mr. Crummel, of Providence.—*Christian Witness.*

DIOCESE OF VIRGINIA.

The list of the clergy of this diocese, contained in the journal of the late Convention, shows that the present number is 96.

The following is the abstract of the parochial reports: baptisms, adults 151, infants 581, colored 119, total 851; confirmations 278; communicants added during the past year 789, present number 3883; marriages 227; funerals 413; collections for religious and benevolent purposes, $16,138 34.

Liberal Bequest.—Benjamin Boughton, Esq., late of Mulberry Hill, near Fredericksburg, in his will, has given to the Bible Society of Virginia, and the Tract Society of Virginia, each two thousand dollars.

Assistant Bishop of Virginia.—We are gratified to learn that the Standing Committees of the Dioceses of New York, Ohio, Massachusetts, and Delaware, have given their consent to the consecration of the Rev. Dr. Johns.

Association for the Promotion of Christianity in Virginia.

Those parishes that desire missionary support during the following year are requested to make immediate application through their vestries or other friends of the Church to the Secretary of the P. E. Association for the Promotion of Christianity in Virginia.—*Southern Churchman.*

From the Trenton State Gazette.

Samuel L. Southard, son of the late lamented Senator, was ordained at St. Michael's Church, in this city, on Sunday morning last, by the Right Rev. George W. Doane, Bishop of the Diocese of New Jersey.

In the morning the sermon was preached by the Rev. E. Y. Higbee, of New York, in the afternoon the service was read by Mr. Southard, and the sermon preached by the bishop, and in the evening the service was read by Mr. Higbee, and the sermon preached by Mr. Southard, from the text, "*Now is Christ risen from the dead, and become the first fruits of them that slept.*"

Bishop of Jerusalem.—The London Morning Herald states that a letter has been received from Bishop Alexander, of the 1st of May, which gives a most satisfactory account of his situation; and also a letter from Beyrout, of the 8th of May, from an individual who has the best means of information, which speaks of every thing respecting the bishop as going on satisfactorily—the writer puts his friends earnestly on their guard against the false statements (from the French papers generally) in circulation respecting the bishopric. The same paper remarks that it is obvious that the recent fabrication, (which we see is going the round of American papers,) viz—that the Bishop of Jerusalem is constantly opposed, and walks the streets under a shower of stones because the inhabitants of Palestine are shocked at the sight of a bishop having a wife under his arm—is of "Jesuitical origin, as is sufficiently proved by the following facts." The Greek priests marry, and those of the Maronites themselves are generally married. The Jews are scandalized at a priest being unmarried, and have expressed their pleasure that the bishop has a wife. Even amongst the members of the Greek Church who have joined that of Rome, the priests are allowed to marry.

MARRIED,

At St. John's Chapel, on the 30th ult., by the Rev. Edward N. Mead, Bernardus E. Staats, to Lydia Anna, daughter of the Rev. William Cooper Mead, D. D.

In Trinity Church, New Haven, on the 12th inst., by the Rev. Dr. Croswell, Rev. Isaac H. Tuttle, rector of Christ Church, Bethlem, to Miss Sarah Parmelee, daughter of Benjamin Beecher, Esq., of that city.

DIED,

In La Grange, at the residence of her uncle, E. T. Van Benschoten, on Friday, July 15th, of internal hemorrhage, Mrs Jemima, daughter of Oliver Green, and wife of Zebina Gould, of Michigan City, Indiana.

On the 18th inst., Charles Morgan, infant son of Joseph P. Cooke.

CALENDAR.

JULY.

24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queens county. Flushing. Tuesday, July 12, confirmed 21 in St. George's Church.

Thursday, July 14, confirmed 16 in the chapel of St. Ann's Hall.

Friday, July 15, confirmed 3 in the chapel of St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, in the morning, confirmed 3 in Zion Church, Little Neck.

In the afternoon, confirmed 5 in Whitestone Chapel, (the property of an individual,) Clintonville.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.* Friday, 29, *Schenectady*, Institution A. M., Confirmation P. M.

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county*; 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening. St. Bartholomew the Apostle, 24, Newtown.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

NOTICES.

☞ The Missionary at Logansport, Indiana, having collected in Boston and elsewhere, funds to erect a church at his station, informs contributors that acknowledgments will be made after the pledges kindly given to him shall have been redeemed.

Funds are yet wanted, and will be thankfully received through the Treasurer of the Domestic Committee, or by the missionary.

Contributions to the above will be received by Swords, Stanford & Co., 152 Broadway, New York; or J. A. Sparks, at this office.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of July 6th, has received the following contributions, viz.:

From —— ch, Raymond, Miss, (a missionary station,) $2 75; from Christ ch, Franklin Mills, Ohio, (a missionary station,) per Rev G S Davis, $1 06; from Christ ch, Collinsville, Ill, (a missionary station) per Rev J L Darrow, $2; from —— ch, Whitewater, Wis, (a missionary station,) per Rev R F Cadle, $2; from Grace ch, Hopkinsville, Ky, (a missionary station,) per Rev F B Nash, $8; from Trinity ch, Florence, Ala, (a missionary station,) per Rev James Young, $8; for the church at Prairieville, Wis, from an unknown person, Charleston, S C, $5; from the female missionary society of St John's ch, Portsmouth, N H, for 1841, $25; weekly offerings of St George's ch, Fredericksburg, Va, per Rev Dr McGuire, $15; from St Paul's ch, Baltimore, Md, per James Howard, Esq, $51 34; from —— ch, Mendon, Ill, $6 43, and Camp Creek Ill, $2 63—(both missionary stations,) per Rev J Sellwood; from St Ann's ch, Brooklyn, per Rev B C Cutler, D D, for general purposes, $86; for church at Bangor, Maine, $20; for church at Flint, Mich, $10; for Christ ch, Tuscaloosa, Ala, $52. Total from St Ann's ch, Brooklyn, $163. Total, $297 21.

New York, July 20, 1842.

☞ The treasurer begs to call particular attention to the statement of the balance which he reported in the treasury at the annual meeting of the Board in June, which has been absorbed in paying a portion of the salaries of the Missionaries up to the 1st instant; the just claims of Missionaries for about $2000 more have been presented, which he is entirely without funds to meet; and there still remain between $2000 and 3000 for which claims have not yet been presented, but are coming in upon him in small amounts from day to day, and must in like manner remain unpaid unless contributions are received adequate to meet them, amounting in the aggregate to more than four thousand dollars.

Early contributions and prompt remittances are therefore earnestly desired.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.
152 Broadway, New York.

MISSION TO TERRE HAUTE.

The subscriber acknowledges the receipt of the following sums for *St. Stephen's Church, Terre Haute, Indiana*:

NORFOLK, *Virginia*; a lady, Dr Wilson, and Mr Wm Rowland, each $5; Mrs Brookes, $2; a lady, $1; cash, from a number of persons, collected in part by Mrs Rowland, and in part received from the Rev Messrs Beale and Miller, $54 50.

PORTSMOUTH, *Va*; cash from 18 persons, $44 50; Rev Mr Wingfield, $2; a lady, per Mr Wingfield, $1 a young gentleman per Miss F Todd, $1 16.

SHREWSBURY, *N J*; Mrs Elizabeth Clark, $7; cash, $0 75.

WEST PHILADELPHIA, *Pa*; collection, $12 45.

Further acknowledgments hereafter.

ROBERT B. CROES.

☞ Donations for the church in TERRE HAUTE will be thankfully received, if sent to Mr. Thomas N. Stanford, 152 Broadway; to Mr. James Robinson, (of Brooklyn,) at the Bank of New York; or to the subscriber in New Brunswick, N. J. July 19, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Institution: From St Peter's ch, Phil, $50; from Christ ch, Poughkeepsie, $10. Total amount, $60.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.
July 21, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sum, viz:

From Christ ch, Poughkeepsie, Rev Dr Reed, rector, for Education fund, $25 50.

C. N. S. ROWLAND, Treasurer,
July 20th, 1842. 55 Water-st.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Rev E C M'Guire, rector, weekly offerings of St George's ch, Fredericksburg, Va, $13; do, for Syrian ch, Mr Southgate, $5; do, from Mrs E Storke, for Africa, $5—$23. From St John's Female Missionary Society, Portsmouth, N H, per Mrs M Hardy, for Africa, $15; for Foreign Missions generally, $10—$25. Through Rev B C Cutler, D D, rector, St Ann's ch, Brooklyn, from the Youth's Missionary Association, Sunday school No 1, St Ann's, for a pupil in Greece, $100; Sunday school No 2, do, general, $23 47; for foreign department generally, $575 17—$698 64—$746 64.

J. SMYTH ROGERS, Treasurer.
New York, July 20, 1842.

BURNET ON THE XXXIX. ARTICLES.

THIS day Published—An Exposition of the Thirty nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected, with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo vol.

The advantage of this edition over all others may be stated as follows:

In the first place, the learned author's text has been preserved with strict fidelity.

2d. The references to the Fathers, Councils, and other authorities have been almost universally verified; and, in many instances, corrected and so enlarged as to render them easy of access to the student.

3d. A large number of Scripture references have been added. In different parts of this work, Bishop Burnet lays down propositions without giving the Scripture by which they may be proved. The editor has, however, added references in these and all other instances, where they might be considered not merely additions, but also improvements.

4th. The Canons and decrees of Council and other documents of importance referred to, have been given in the original, and from the most authentic sources, the places where they may be found being specified.

5th. Copious notes have been added, containing besides other information, notices of the principal heretics and persons of note, with an accurate account of their opinions. Also, extracts chiefly from the works of the most distinguished divines of the sixteenth and seventeenth centuries, opening and illustrating the chief points in controversy between us and the Church of Rome. In an appendix has also been given the Confessions of Augsburg, the Creed of Pope Pius IV. in the English and original tongues; and in the original only, the canons and rubric of the mass.

Indices of Texts of Scripture and of the matter contained in the Notes, have also been given, together with a list of authors quoted in the Editor's portion of the volume.

In fine, the Editor's design has been to make, as far as was possible within such a compass, this great work, what he humbly hopes it may be found—a Manual for the Theological Student.—[Vide Editor's Preface.]

Recently issued—uniform with the above—

An exposition of the Creed, by John Pearson, D. D. late Bishop of Chester, edited by the Rev. W. S. Dobson, A. M.

Preparing for publication—

Bishop Burnet's History of the Reformation of the Church of England, edited by Edward Nares, D. D., late Professor of History in the University of Oxford, —in four elegant octavo volumes, illustrated with 26 portraits on steel.

D. APPLETON & CO., Publishers,
200 Broadway, New York.
July 23.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—yly

GREGORIAN & OTHER ECCLESIASTICAL CHANTS.

J. A. SPARKS,
111 Nassau street,

WILL publish on the 24th inst., The Gregorian and other Ecclesiastical Chants, from the second London edition. The work will contain 34 pages, beautifully printed in quarto form, on new type and fine paper, and containing 58 choice old Chants, beside sentences, &c., mostly arranged with Organ or Piano accompaniments. Orders may be addressed to the publisher, who will forward the work as soon as it comes from the press. July 9.

BROOKLYN COLLEGIATE INSTITUTE,
An English and Classical Boarding School,
WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

F. CHAPMAN.
Sexton of St. Matthew's Church, and Furnishing Undertaker,
No. 24 CARMINE STREET, NEW YORK,

MOST respectfully begs leave to inform the congregation and the public in general, that he has opened a Store for the sale of ready made Coffins, Shrouds, Scarfs, Caps, Gloves, &c., and is in constant attendance to conduct any Funeral deputed to his charge, with the greatest delicacy and despatch, and trusts by his unremitting attention to merit their general patronage and support.

Vaults attached to the Church, or in any ground or Cemetery, opened at a short notice.

Orders for leaden or stone Coffins, or cases for country interments, attended to with dispatch. July 2.

From the London Church Magazine.

NOTICE OF THE LIFE AND OPINIONS OF J. E. GRABE, M. A., OF KONINGSBERG, PRUSSIA; D. D. OF OXFORD; AND A PRESBYTER OF THE ENGLISH CHURCH.

The late communications of his majesty, the King of Prussia, with the Prelates of our Church—his co-operation in furnishing the endowment for a Bishop of our own Church, now already consecrated, to preside over the clergy and congregations of our Reformed Catholic Church, which now are, or may be, established at Jerusalem, in Syria, and in the countries adjacent—and the visit of the same monarch to this country, as sponsor at the baptism of (we trust) the future royal nursing father of our Church; these events have caused much interest, and aroused many minds to important reflections. They have suggested a renewed wish, that the subjects of that monarch were blessed with a Reformed Catholic Episcopacy, and could thus be in closer communion with our Church than he has yet been. The wish, perhaps, suggests to many the hope that so it will be. The circumstances just alluded to are, indeed, more calculated to promote, than to retard such a consummation. The late troublesome dealings of a Romish Episcopacy in the Prussian dominions may tend in the same direction. But should that monarch wish as we do, we must remember, that the wishes of monarchs, unsupported by their subjects, are in these days powerless, even in such a case as that of Prussia, where the Church is very greatly under the power and influence of the State. The same feelings and wishes, which one would gladly ascribe, conjecturally, to the king, must also actuate the main body of his Lutheran and Reformed subjects, before we can venture to anticipate so great, and what we deem so desirable and necessary, a change. The changes of sentiment and action, however, in one individual, often extend themselves to others; these again to a majority; and eventually so as to influence the state of whole communities. On this ground, we venture to think, that some notice of a celebrated and learned individual, who, a century and a half ago, emigrated from Prussia to England from love to our house of God, and to the offices thereof, will be acceptable and interesting to our readers. Let us venture at least to hope, that what occurred in a single instance at that time, may now again, and hereafter more extensively, occur in others, though we cannot reasonably expect it at once, from any single cause, nor without time for consideration, and a concurrence of favorable circumstances.

John Ernest Grabe, D. D., of the University of Oxford, the learned editor of the Alexandrian MS. of the Septuagint, was born Jan. 10, 1666. His father, Martyn Sylvester Grabe, was Professor of Divinity and History in the Prussian University of Koningsberg. John Ernest was educated under his father; and took the degree of M. A. at Koningsberg. Conceiving that the early Christian Fathers were the best human instructors in Christianity, he sought theological information in their writings, as at a fountain head. Imbibing a profound veneration for the principles and institutions of the primitive Church, he could not help perceiving the testimony they bore to the fact of an universal primitive adoption of Episcopal order, and of an uninterrupted succession thence proceeding; nor did he less fail to observe, that these particulars were deemed by them essential parts in the constitution of a true Church of Christ. He became, therefore, much concerned to see that the Lutheran and Calvinistic communions around him were destitute of these requisites; and that, in some other respects, they did not appear in unison with the faith and practice of the early Church. Ignorant at first, as it should seem, that such a succession, as he deemed necessary, was preserved within his reach, except in the Roman Church, he resolved to enter its pale in some Roman Catholic country.

In pursuance of this somewhat hasty resolution, in the year 1695, being then twenty-nine years of age, he presented to one of the Electoral Colleges, a statement respecting his change of opinion; and left Koningsberg. The Elector of Brandenburgh, his sovereign prince, procured three answers to Grabe's memorial, to be written by P. S. Spener, his ecclesiastical counsellor, by B. Van Sanden, and by J. W. Baler respectively. These overtook him in his way to Erfurt; and, in the course of the same year, they were printed. His resolution of embracing popery was hereby arrested; and he returned to Berlin for further reflection, and sought a conference with Spener. That divine succeeded in convincing him of the absurdity of conforming to popery; but not being able to reconcile him to a continuance in Lutheranism, he informed him that the continued succession, which he deemed so necessary, and many other matters which he had learned to consider important, were preserved and maintained in England. More mature inquiry having thus apprised him, that all the Reformed Churches were not in the same defective state as those with which he had hitherto been acquainted, and having happily been preserved from applying to a debased and dependent Episcopacy subjected to the pope's usurpation, he joyfully sought refuge in England.

Influential recommendations to King William procured him a pension of £100 per annum; which was afterwards continued to him by Queen Anne, and even increased, as a recompense of his literary labors. He took up his residence in England: and here he came to the conclusion, from which he never deviated, that the constitution of the English Church approached most nearly to that of the Primitive Church; he, therefore, gladly joined her communion, although he would have still more rejoiced if the Liturgy of the Church had remained as it was used in the reign of Edward VI., regretting the alterations made in the reign of Elizabeth, as deviating more from, at least, early antiquity, than his unbounded, but perhaps excessive and undistinguishing, reverence for antiquity approved.

Dr. Grabe chiefly resided at Oxford; which University conferred on him in a very complimentary manner the degree of D. D. He published, in 1698, a collection of the scarcer fragments and smaller works of the fathers and heretics of the three first centuries. He then edited the first apology of Justin Martyr, and the works of Irenæus. But his principal employment, during a life which was cut short Nov. 12, 1712, in consequence of an accident in the Oxford coach, when he had lived but forty-six years, was the revising, collating, and preparing for publication the Alexandrian MS. of the Greek version of the Old Testament, placed under his care by Queen Anne, in whose library it was deposited. He lived to complete four volumes; and was also, at one time, engaged in a controversy with Whiston respecting certain ancient documents which that Arian divine had incorrectly reported to be deemed by Dr. Grabe favorable to his cause. He also left behind him numerous manuscript papers, which showed how much he had purposed to accomplish. A list of these is given by Dr. Hickes, to whom they were bequeathed; and among them were found preparations for a defence and strong recommendation of the English Church, and also for the refutation of Popery, works which would have been peculiarly valuable from his pen. The heads of both his intended treatises are given by Dr. Hickes, in his 'account of the learned Doctor and his MSS.," prefixed to a tract respecting "the omissions in Mr. Whiston's Collection of Testimonies from the Scriptures and the Fathers," published immediately after Dr. Grabe's death.

It appears, that he was attended on his deathbed by Dr. Smalridge, afterwards Bishop of Bristol, and Dr. Hickes; and that from the hands of the latter, he received the Lord's Supper. He especially desired the latter to testify publicly, that he died in the faith and communion of the Church of England; which he thought a sound and pure part of the Catholic Church; although he, for himself, regretted some defects in the final settlement of its Reformation. These defects, he calls "desiderata;" and he thought "a Christian Divine may, and ought to speak his mind freely, as the occasion offers, or necessity requires," respecting them. When we state, that Dr. Grabe principally attached himself to the Non-juring Divines, though he was also intimate with the greatest Prelates, and others, who approved of the Revolution in 1688, the reader will suppose that his sentiments were in unison with theirs; many of whom were disposed, like himself, to desire that all the practices which characterised the *early*, as well as the *earliest* Church, should be restored, and scrupulously retained. Some of these have been retained in the American and Scotch Churches; and many, perhaps more of them, have been very recently advocated in England. Such are the oblation of bread and wine; and the prayer, that the Father will send down his Holy Spirit upon them that they may be, in the mystical sense, the body and blood of his Son Jesus Christ—not in *substance*, but in *grace* and *virtue*, as in the ancient Liturgies, for the remission of sins;—the mixing wine with water in the sacramental cup;—the use of chrism in confirmation, and anointing of the sick confession and sacerdotal absolution, judicially—prayer for the souls of the dead, who had died in the faith and fear of God—and the ancient commemoration of Saints in the Holy Eucharist. "As he used to speak of the want of these things as defects in the Reformed Churches; so it was not without sorrow and indignation that he used to lament the corruption and depravation of them in the Church of Rome; to which his great love and zeal for pure ancient Christianity would no more let him be reconciled, than any of those martyrs, who, for bearing their testimony against her intolerable errors, have here or elsewhere resisted unto blood. "I may mention," adds Dr. Hickes, "several of his letters found among his papers; which he wrote with success to several persons, to prevent their apostacy from the Church of England to the Church of Rome, when they were ready to be reconciled to it. In these letters, he challenged the priests to meet him at conferences before the persons they had led astray. But they, knowing the *Hercules* they had to contend with, wisely declined the challenge. For they could not but be sensible, that he was prepared to demonstrate all the errors and corruptions of the Church of Rome, both in doctrine and practice, from the pure doctrines and practices of the ancient Catholic Church; which, as it is the most effectual and unanswerable way of managing the controversy with the popish emissaries and writers, so it is that which they most fear."

Dr. Grabe was so zealous to promote the ancient government and discipline of the Church, amongst all those who had separated themselves from the corruptions and superstitions of the Church of Rome, that he formed a plan, and made, it is said, some advances in it, probably in connexion with the movement mentioned in our memoir of Archbishop Sharp, for restoring the Episcopal order and office in the territories of the King of Prussia, for so his sovereign was now styled; and, moreover, proposed to introduce there a liturgy, upon the model of that of the English Church. To some neighboring court he recommended, by means of some of his friends, the English liturgy itself. His intention was, by these methods, to unite the two main bodies of Protestants in a more perfect and Apostolical Reformation, than that upon which either of them stood; and thereby to fortify the common cause of their protestation against the erros of popery. But, as was before observed, all his studies, projects, and endeavors, were terminated by his removal from earth in the prime of life. His name survives in his works; and is commemorated on a monument in Westminster Abbey, erected by his kind friend and patron, Harley, Earl of Oxford.

With regard to the few points of supposed defect in the Reformed Church of England, specified by Dr. Grabe, we grant that none can deny the *right* he claimed, whether prudently or otherwise, freely to express such sentiments as he did respecting them. We find that Archbishop Sharp stated that "though he admired the *Communion Office*, yet, in his own private judgment, he preferred that *in King Edward's first Service Book* before it, as a more proper office for the celebration of those mysteries; nor was this the only office he thought might be rendered more suitable to the respective occasions for which they were compiled. Yet, he ever blessed God that our public worship was so pure as it is, our rites so simple and inoffensive, and our discipline in no worse a state, all things considered."

Yet, it should be remembered that others have also an *equal right* to express, with equal freedom, their objections to any such alteration, or revival; perhaps a still *greater* right; as our Church thought it the safest course to discontinue the rites alluded to, and so far decidedly, though not expressly in words, has discountenanced such observances.

If the attempt to restore them were likely to promote a reunion with the Greek and Eastern Churches, that advantage would, perhaps, be more than counterbalanced by the interruption, and, perhaps, destruction, of unity among ourselves, so varied are the opinions as to the value and propriety of such observances, either for ourselves or others. They cannot be justly considered as vitally important points, else they would render communion with our Church sinful to those who so esteemed them. They are clearly extra-scriptural, and not undeniably Apostolical. They may have been, at first, innocent, edifying, significant, well-intentioned; but they could scarcely now be so estimated, because they would not be generally received again as such, and that for various and, perhaps, sufficient reasons.

We grant that they have no necessary and inseparable connection with the fearful delusions and corruptions which accompany them in the Papal Church. We would not say that they caused and produced, but we assuredly think that they *facilitated*, the gradual growth of those errors; if they were not rather unequivocal symptoms and consequences of the rise of such errors. They were, eventually, so closely associated with them in the thoughts and feelings of the people, that they tended to rivet the chains of error in some minds, and to cause a fatally permanent re-action and alarm in others. Such results accompanied the proposal of their revivescence in non-juring days; and are they not arising from the same procedure in our own days? At all these periods they have been perverted by some as a sanction to popery; they have been wrested for the purpose of producing it in others; they have misdirected resistance to the advances of popery among a large body of the reformed, and have been made a convenient handle for plausible arguments by missionary Romish priests. Is it not, then, desirable to remain thankful for what is undeniably scriptural and primitive; content with what our Church, exercising her just authority as an independent branch of the Catholic Church, has seen it right to ordain, in regard to all ecclesiastical traditions, *i. e.*, rites and ceremonies of originally human, though primitive, appointment? (See preface to the Liturgy.)

Our Church constitution, *as it is*, requires rather to be *worked out* than *altered*. But an eager discussion, at such a time, respecting changes which are not indispensably required, may impair, if not destroy, her growing efficiency, by dividing her against herself, and would thus render the prospect of true Catholic unity with our neighbors dark indeed!

FATHER NASH.

Proceeding westward in the winter of 1798–99 the writer preached at Bloomfield, and on the banks of the Genesee river at a place since called Avon. At the latter he received many civilities from the Hosmer family. There being then no road to the west except an Indian trail through the Tonewanta plains, uninhabited even to the Niagara river, the writer returned by the way he came, visiting the congregations he had planted at Canandaigua, Auburn and Utica. Thence he proceeded to pay his respects to the good Mr. Nash, at that time living in the township of Burlington, Otsego county.

The writer does not pretend to more sensibility than falls to the lot of most men, but there was something in this meeting between Mr. N. and himself of a peculiar character, and calculated to call forth whatever of moral sensibility he possessed. It was a meeting of two persons deeply convinced of the primitive and apostolic foundation of the Church to which, on account of its purity of doctrine and the divine right of its ministry, they had fled, from a chaos of confusion of other sects. They were both "missionaries," though the name was not yet understood or appreciated. The one had given up all his hopes of more comfortable living in the well-stored country at the east, and had come to Otsego county to preach the Gospel and build up the Church on apostolic ground, with no assurance of a salary but such as he could glean from the cold soul of unrenewed nature, or pluck from the clusters of the *few* scions which he might engraft into the vine Christ Jesus. He lived not in a tent, as the patriarchs did, surrounded with servants to tend his flocks, and to milk his kine, and "bring him butter in a lordly dish;" but in a cabin built of unhewn logs, with scarcely a pane of glass to let in light sufficient to read his Bible; and even this cabin was not his own, nor was he permitted to live in one for a long time together. All this was witnessed by the other, who came to see him and helped him to carry his little articles of crockery, holding one handle of the basket and Mr. N. the other, and as they walked the road, "talked of the things pertaining to the kingdom of God."

The writer cannot refrain from tears in bringing to mind the circumstances attending this interesting scene. That man, who was afterwards most emphatically called "Father Nash," being the founder of the Church in Otsego county—who baptized great numbers of both adults and children, and thus was the spiritual father of so many of the family of Christ, and who spent all his life and strength in toiling for their spiritual benefit—was at this period so little regarded by the Church at large, and even by his neighbors, that he had not the means to move his substance from one cabin to another but with his own hands, assisted only by his wife and small children and a passing missionary! Well does the writer remember how the little one-roomed cabin looked as he entered it; its rude door, hung on wooden hinges, creaking as they turned; how joyful that good man was that he had been mindful to fetch a few nails, which he had used in the other cabin, just left, for his comfort in this, now the receptacle of all his substance. These he drove into the logs with great judgment, choosing the place most appropriate for his hat, his coat, and other garments of himself and family. All this while his patient wife, who, directing the children to kindle the fire, prepared the food for—whom? Shall it be said a stranger? No; but for one who by sympathy felt himself more their brother than by all the ties of nature, and who, by the example now set before him, learned a lesson of inexpressible use to him all the days of his subsequent life.—*Bishop Chase's Reminiscences.*

LIGHT PAINFUL TO WEAK EYES.

The constitution and use of the Church of Christ is a subject on which our principles, for some years past, have been very unsettled, and our knowledge precarious and superficial. Ignorance is dangerous here, because there are so many whose interest it is to flatter us in it, and to take advantage of it. The definition of the Church, contained in our articles, was purposely less definitive than it might have been, to avoid giving further offence to those whom we rather wished to reconcile; but it does not appear that the Church hath gained any thing by its moderation; it hath rather lost; because, in virtue of that moderation, it hath been pleaded against us that ecclesiastical unity may be dispensed with, and that all our differences in this matter are only problematical and immaterial. But salvation is a gift of grace; that is, a free gift, to which we have no natural claim. It is not to be conceived within ourselves, but to be received, in consequence of our Christian calling, from God himself, through the means of his ordinances. These no man can minister to effect, but by God's own appointment; at first, by his *immediate* appointment, and afterwards by succession and derivation from thence to the end of the world. Without this rule, we are open to imposture, and are sure of nothing; we cannot be sure that our ministry is effective, and that our sacraments are realities. We are very sensible that the spirit of division will never admit this doctrine; yet the spirit of charity will never part with it. Writers and teachers, who make a point to give no offence, treat these things very tenderly; but he who in certain cases gives men no offence will, for that reason, give them no instruction. Light itself is painful to weak eyes, but delightful to them when grown stronger, and reconciled to it with use; and he who was instrumental in bringing them to a more perfect state of vision, though less acceptable at first, may yet, for his real kindness, be more cordially thanked afterwards, than if he had made the ease and safety of his own person the measure of his duty. It is by no means evident that the Church hath ever recommended itself the more by receding from any of its just pretensions. Generosity obliges and secures a friend; but an enemy construes it into weakness, and then it never does any good. Yet the adversaries of the Church of England have always been persuading her to make the experiment, and have promised great things from it;—with what views it cannot be difficult to discover.—*Bishop Horne's Charge.*

AN ANSWER TO A WEAK OBJECTION.

The succession of Church-offices is no more affected by the errors of popery, than a man's pedigree is affected by his bodily distemper, or the distempers of his parents; and if the man, by alteratives and restoratives, is cured, with the blessing of God, he returns to the state of his purer ancestors of a remote generation. A self-originated upstart, who has been railing at him for things past, in which he had no share, may take his name, and claim his inheritance; but when his title comes to be examined, the true light will appear, and justice will take place.
—*A short View, &c.—Scholar Armed.*

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